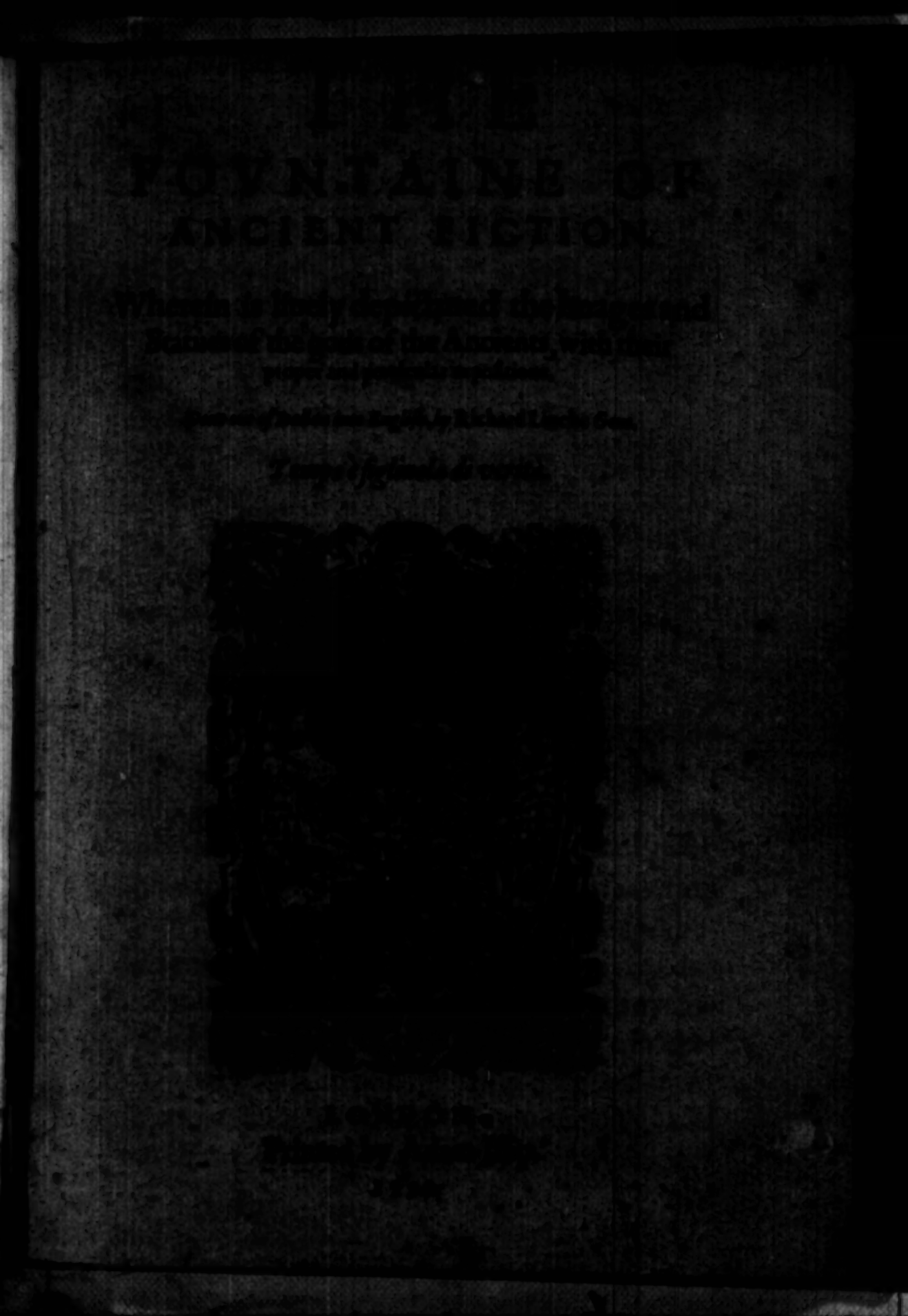

THE
FOUNTAIN OF
ANCIENT FICTION

LONDON:
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To the right vertuous and well-disposed Gentleman, M. Peter Dauilon Esquire, Richard Linche wisheth all affluence of worldly prosperitie, and the fruition of all celestiall graces hereafter.

WOrshipful Sir, the first thing that I here wil request at your hands, shall be pardon, in presenting vnto your view a subiect so much disagreeing with your owne disposition. The matter it selfe I graunt can challenge no such graue Mecenas, being indeed vvholly fabulous: but the willingnesse of my soule, to shew some signe of gratefulnesse for curtesies receiued, hath inforced me to aduenture so far vpon your acceptance, as to offer this strange borne child of idlenesse wholly vnto your fauourable patronage. And herein I imitate the fashions and vsances of the ancient Persians, vvho alwaies vvhen they saw their king, would offer vp something or other that they had about them vnto him, as a token and testimonie of their loue, dutie, and reuerence: and one day the king being abroad,

one of his subiects vpon the suddain met him, vvho hauing nothing in his hands to giue him, ran in all hast to the vvaters side, and brought him both his hands full of vvater, which the king graciously accepted, & gaue him thanks as for a greater present. This peece of work (Sir, may be compared to those hands ful of water) being indeed of little vvorth and value, and also very hastily performed, vvhich as it is, I offer in the fulnesse of loue, and do desire a fauorable censure for the same: for I knovv, that as a handfull of vvater is an vnmeet present for a king, so this matter so stuft and compacted of poeticall and vaine fiction, is not altogether beseeming the countenance of so graue and so vvorthy a personage. But my error herein proceedeth vvholly of my vvillingnes to do something that might merit your forepassed fauors, and to discouer a good meaning of gratefulnes, though the meanes it selfe perhaps proue not gratefull vnto you. Howsoeuer it is, I consecrate it vvholly vnto your selfe, and craue patience if any hastbred imperfection therin offend your better iudgement. Thus recommending you vnto the safegard of the diuine Maiesty, I vvish you all fortunes sutable to your vertues.

Yours in all loiall fidelitie most assured.

Richard Linche.

To the Reader.

HE that beleeueth, that in his writings he pleaseth all mens humors, too much crediteth his owne opinion, and flattereth his owne iudgement: for men indeed that haue attained to the true maturitie of knowledge, & arts perfection, it is good to agree with, as for lame, and yet snarling censurers, it is matter lesse to satisfie: for so much as the prodigality of such their lauish opinions, hath his first conception of old father Ignorance, and is brought vp and educated by an infectious nurse, called Selfeglorie. This matter now handled, was vndertaken suddainly, and dispatched hastily, for which he craueth milder constructions, & in very deed had it not by an extraordinary accident happened into the hands of a stranger, it had not now (poore fatherforsaken child) endured the insupportable tyranie of lawlesse censure. But when I found that it was so far gone, and as it were irreuocably escaped from out my hands, and euen ready to be thrust out naked & clothlesse into the world, I chose rather to father it, and re-entertaine such my wandring trauller, and bestow some few lines in his behalfe vnto the reader, than that so bare a subiect should passe in his imperfections vnepistled, or not befrien-

befriended with the authors name in such his priuateneſse and obſcuritie. Such as it is therefore, either culpable in words too much affected, or in disproportion being not methodically composed, or in ſhallowneſse in the not proper vnderſtanding of the firſt authors meaning, it muſt now paſſe, as for me it is too late to recall it, and too needleſſe to repent it, for howſoeuer it is, it once neuer imagined to haue been now ſubiect to the error-ſearching ſight of a generall eye, being only pend & tranſlated for mine owne exerciſes and priuate recreations. But herein I am ſomething too tedious, for as it is an abſurd part in an architect for to frame a long & waſt entry for a little houſe and of ſmall receit, ſo for me to vſe many words in this place, whoſe ſubſtance (you will ſay) challengeth no warrbines, they ſhould be friuolouſly beſtowed, and time purpoſe-leſſe entertained. For the indifferent Readers I cannot but promiſe equal allowance: for any venom-lipt roughtenſuring Satires, I keepe ſorrow for their woodborne inciuility and ruſtike imperfections, and do

arme my ſelfe with ſteele-metrald patience
to abide the ſhocke of their iniurious
toung-oppreſsions. And ſo
in haſt I leaue you.

Rich. Linche.

The Images, Statues, and Pictures of the gods of the auncients, with their seuerall expositions.

THere haue liued verie few people, or rather none at all, since the first proportionlesse and indigested heape of all things (whatsoeuer) was reduced by diuine prouidence into this admirable forme: which haue not among themselues embraced a certaine and peculiar sort of religious adoration. For the soule of man euen vpon her first entrance into this earth-framed and corrupted receptable of her celestiall essence, doth seeme to bring then with her a certaine kind of naturall religion, the diuinitie whereof procureth the discrepance betwixt men and beasts, which as they want the intellectuall sence and feeling of any such motion, do therfore neither worship or reuerence any deitie: Onely man, whose bodie is framed erect, with his eies still

looking on that perſpicuous and thought-amazing compoſition of the heauens, is forcibly conſtrained to beleeue, that there hath been ſome one of eternall and infinit command, that hath had that vnſpeakable wiſdome, and inexcogitable care, as firſt to compoſe, then to gouerne and diſpoſe this ſo rare and miraculous wonderment: and him they entearme by the name of GOD, as it were the giuer of al good things, who by his infiniteneſſe is eternal, incomprehenſible, and inuiſible. But ſuch their beleefe extended not ſo farre, nor was it ſo impreſſed in all mens hearts, as that euery one therefore attained to this ſtaineleſſe and truth-yeelding opinion. For at the firſt, the corruptible ſottiſhneſſe, and faith-wanting weakneſſe of man was ſuch, as illuſtrating the heauens and their reuolutions, the earth and her encreaſe, the ſea with her ſtrange courſes, onely with the externall eies of their faces, not admitting the ſame to anie contemplation or ſoule-obſeruance, the vulgars, and ſuch as blindfolded went groping vp and down in the dark for knowledge, were entangled in ſuch an intricate garden and Labyrinth of error, that they were firmely perſuaded, that there was a god in this Statue, another in that picture of earth, ſtone, and other mettals, and oftentimes in painted Images: from whence it proceeded, that there were then in ſuch friuolous and ſuperſtitious reuerence, ſo innumerable multitudes of gods among the auncients. For not onely the ſeuerall humours of diuerſe Nations, but euerie particular Citie, cauſed their Image that they would worſhip, ſo to be framed, according as they were then to craue and requeſt

requeſt ſome eſpeciall and extraordinarie boone of their wooden deities, or hauing alreadie obtained it, entended thereby to manifeſt their thankſgiuing and gratefulneſſe. And being (as it were) rockt aſleep with the pleaſing conceit of this their ſuperſtition, it grew ſo farre vpon them, that in the end they worſhipped and deuoutly adored men like vnto themſelues, ſuch as were knowne to haue inuented and found out ſome ſpeciall good and adiuvament for their eaſie and quiet liuing, or to haue (as it were) hewen out and forced from their deepe-ſearching capacities ſome ſtrange and vncouth art, ſcience, or profeſſion. And to theſe men were erected and dedicated excellent grauen ſtatues, in whoſe curious architecturie all thoſe good things and deeds which they deuiſed or atcheeued here among men, were liuely and exactly ſet forth and interſected. And although this kind of Idolatrous veneration, firmly poſſeſt the thoughts of men generally, yet vniuerſally it extended not. For there then liued, who carried an irremoueable beleefe of the ſacred deitie of one God onely, which was euerduring and inuiſible, and therefore ſhaped not to themſelues any further Image or repreſentation (which who ſo ſeekes to entertaine, walketh in the erroneous paths of ſoule-endangering ignorance.) The Iewes (which among the ancients attained nigheſt vnto the ſure and infallible truth) worſhipped one God onely, and him they adored not in counterfeit and ſtone-built Statues, diſcerned onely with the eies of the body, but with the cleere-ſhining light of the mind, and were ſtill rapt with premeditating and

contemplatiue thoughts of his ymeuse and incomprehensible diuinitie. And as *Cornelius Tacitus* affirmeth, they accounted them wicked and impious, who of themselues would make such countershape or representation of God, composing in it likenesse and similitude to the proportion of a humane and terrene bodie: and therefore neither in their Cities, nor in their Temples admitted they any such vaine & senceless adoration. *Lycurgus* (who in perfection and maturitie of true knowledge, did no way equalize the Iewes) would not by any meanes that there should be contriued any frame or Idea of their gods, because (sayth hee) they cannot bee likened neither to man or anie other liuing creature, and being likewise inuisible, who can depicture that which his eyes neuer saw. *Lactantius* writeth, That the Ægiptians worshipped with all deuotion the foure elements, and yet not making any Image or picture of them. The Persians, the Scythians, and those of Libia, neuer had Statues, Altars, or Temples, but onely made their resort in seuerall conuenticles to consecrated woods & groues, and to them onely they submitted themselues in reuerence, and powred out ther deuotion. And so likewise did those of Maxilia in Gallia Narbonense, worshipping in all humilitie certaine woods and groues, which they purposely consecrated for that intendement: and directed vp all their deuout praiers and obtestations to leaueleslie trunkes and stocks of trees, wherevpon *Lucan* writeth thus of them:

Cornelius Tacitus.

Licurgus.

Lactantius.

They worshipt stockes, and armeleſſe trunckes of trees,

Which

Which neither shape or due proportion haue,
And to these posts all reuerence they gaue.

Cornelius Tacitus (writing of Germany) sayth, That the Germanes not onely denied all reuerence to any pictures of their gods, but would not by any meanes suffer any Temples to be built or dedicated vnto the: saying, that it was very incongruent and inconuenient to shut vp their deities within the wals of so small a circuite, and that it was not a thing meete or agreeable for their infinite greatnesse to bee shaped out to the small forme and proportion of a humane bodie. As the Grecians did after that, and the Romanes, and before them the Ægyptians, who all framed their Images of their Gods to the due likenesse and proportion of a mans bodie. But yet they did not so farre ouershoot themselues, as to thinke that their celestiall gods had either heads, hands, or feet; but to shew (as *Varro* sayth) That the soule of man, which is imprisoned here in the fleshly dungeon of the bodie, resembles the diuine soules, which inhabite in the celestiall dwellings of the heauens: and for that the mind or soule cannot externally bee seene or proportioned, they did prefigure it, and make it apparent by the shape of a humane bodie. *Porphirius* sayth, as *Eusebius* reporteth, That the Images of their gods were made to the likenesse of men, because God (saith he) is al spirit and reason, whereof men, and no other creatures doe participate. *Lactantius* giueth another reason of these Statues, saying, that they were first made for the conseruation of the remembrance of deceased kings

Varro.

Porphirius.

Lactantius.

and gouernours, for the perpetuall eternisement of their famous and memorable atcheeuements: where-
Eusebius. vpon *Eusebius* writing of the Ecclesiasticall historie, likewise writeth, That it was a generall custome among the Gentiles to honour the greatest personages, and men of best demerit, by representing their Ideas by Statues or Pictures, and so by that meanes keeping them as it were aliue by the memorious trophies of their meriterlying worthinesse; wherby their succeeding posteritie might euidently perceiue what respectiue regard was had and cannonized of those who had in their life time adioined to their valerous
Plinie. approuements, ciuile and vertuous conuersation: you shall read in *Plinie*, that in Rhodes were found at one time more than three thousand Statues, and not many lesse in Athens, or in Delphos, and so also in manie other places of Greece. In which foolish superstition, Rome also (though not so lately) was vnto any of those nothing inferior, who had indeed gathered together so many pictures and supposed gods, that it was said, that in Rome there were another sort of people made of stone, for what pictures soeuer they could get, either of painters or ingrauers, they omitted no meanes to compasse, and with those would they beautifie their houses, not only in the Citie, but euen in their country or farme-houses: which indeed was iudged to bee too effeminat & soft for the strict
Lucullus. and seuere life of the Romanes. *Lucullus* (as *Varro* writeth) had such delight in such Images, that almost euery day infinite numbers of people resorted to his farmes in the country to see his strange pictures and

curious

curious engraued Statues. And this note the ancients obserued, that those their Images were made with a deuise, as when they pleased themselues, they might take off their heads, and set them vpon others. Whervpon *Suetonius* speaking of the glorious and insolent humor of *Caligula*, sayth, That he perceiuing himselfe to haue surpassed all other Princes and Gouernours his predecessours in greatnesse and powerfull command, began to sooth himselfe vp so farre in that insolencie and superarrogation, that hee commanded all these heads of their greatest Gods, which either for deuotion or rare workemanship, were most adored, as that of Iupiter Olympius and others, should be taken away, and vpon them should bee placed the true portraiture of his owne, most exquisitely hewed and engraued. And *Lambridius* likewise sayth, That the Emperour *Commodus* tooke away the head from that famous and arte exceeding Image of *Nero*, which was so cutiously with such ingenious architecturie depictured, and vpon that likewise commanded his owne to be erected. Not long after this, the Statuaries of Princes were so regarded & held in such reuerent embracements, as whatsoeuer (occasioned by what meanes you will) had fled to these priuelegious places, had ben freed from any pursuing danger whatsoeuer, and not to be inforced or brought away during his stay in that so regarded sanctuarie. Onely wee read of *Marcus Antonius* (who as *Suetonius* affirmeth) flying to the Statue of *Iulius Cæsar*, for his better safegard, was by *Augustus* caused violently to bee haled from thence, and afterwards stopping his eares to all praiers

Suetonius.

Lambridius

Suetonius.

praiers and entreaties, commanded him to bee slaine. The Statues of Princes were oftentimes portraied out naked, oftentimes also clothed, and most commonly gloriously depainted with gold: as wee read with *Titus Liuius*, who saith, That *Acylius Glabrio* was the first in Italie that made any golden Statuarie, and after that it was generally accustomed through all the Country. *Alexander Afrodiseus* writeth, That in those daies the Images of their gods, and of their princes were made as it might seeme naked, & a greater honor therby was attributed vnto thē, as of those whose clemencie and iustice lay open and manifest vnto all men: signifying that Princes and Magistrates ought to be naked as it were, and immaculate from all corruptible vice, carrying in themselues a christalline and clear conscience, not cloked or couered with any inward mischeef working or deceitful thoughts. Vpon anie pompeous solemnitie of any exercises and sports, not onely the Images of their gods were carried by seuerall turnes on mens shoulders, but also the Statues of Emperours, valerous Captaines, and farre famed commanders, were likewise presented on those feastiuals. But *Marius*, in that hee was ignoble by birth, and of meane discent (as *Salust* sayth) had not then to carrie any picture of his owne, nor of his ancestors, but in steed of those, hee there manifested the high and condigne rewards he had receiued for these so honourable and renowned prises which hee won, and triumphantly carried away in many gallant and victorious expeditions. Assuredly, the Images and Statuaries of the gods in those daies were almost

Titus Liuius.

Alexander Afrodiseus.

Salust.

innu-

innumerable, and framed into so many seuerall and infinit fashions, as to endeauour to set them all downe, were as difficult, as blindfolded to worke my selfe out of some intricate and strange-framed Labyrinth. Onely those whom approued and autentike Authors will warrantise currant and passible, we will now remember: and yet if all other Nations had obserued that course which the Ægyptians vsed, happily we might haue touched the most part of them. For according to the writings of *Plato*, in Ægypt were seserued among all their most reuerend and sacred reliques, those engrauen or painted Images which were then alreadie framed and left vnto them from their auncestors, neuer labouring or studying to inuent more, as almost all other Nations at that time busied themselues. In Greece for the most part their gods were fashioned, according as the seuerall humour of the people then affected, euery one enucleating thereby their selfe-pleasing conceits, and inward delectations: so that because the Lacedemonians were generally martiall people, and verie oftentimes in wars imployments, their gods were alwaies depictured in cõplete armour. And the Phenicians (in that they were giuen to Marchandises, and other worldlie gaine-procuring trauels, accounting him onely blest that possessed greatest treasure and abundance of wealth) caused their gods to bee hewen out with a great swolne bag or purse in each of their hands. And so likewise in diuerse other discrepant fashions, were their Statues in those ages framed, according as they then beleeued to be in them seuerall natures, powers, & effects: Plato.

by reason whereof, (as *Eusebius* rehearsing the words
Porphirius. of *Porphirius* saith) The ancients to make the diuersitie of their gods appeare, depictured some male, and some female, others virgines, and others married, and so accordingly habited them in their agreeable vestments. The mettals and substance of which Statues,
Porphirius. *Eusebius* (taking it from *Porphirius*) thus sayth: That God being absolutely cleere, pure-shining, and coruscant, whose eies-dazelling lustre man cannot comprehend with terrene sence, they alwaies framed his picture of the most fine and precious transparent christall, and of the most pure and vnblemished marble that they could by any meanes and by all strict inuestigation acquire and compasse: sometimes also they would frame his Statue of the most glorious gold, to shew the eternall and diuine fire that burneth continually where hee remaineth, and that his nature is free from all corrupted rustinesse of our humane affections. Others that would haue his Statue of black stone, entend thereby to note his inuisibilitie. It is
Plutarch. written by *Plutarch*, That the making of these kind of Statues, Images, and Pictures, hath been very ancient, but (sayth hee) the fathers in those daies, did make them for the most part of wood, because it seemed to them, that the hard and art-resisting mettall of stone was too stubborn and harsh a stuffe for them to make their gods of, and that either gold or siluer were too base, as being excrements of an vnfertile and fruitlesse soile, because whereas the mines of those mettals are found, are sildome seene anie plant or root to grow: and such ground as brought not forth flower,

hearbes,

hearbes, and other fruits, they held as accurſed and vnfortunate. Theſe men indeed which liued in thoſe daies, were not ſo bewitched with the enchantments of the ſweet-ſeeming, though ſoure-prouing delights of this world, nor regarded they the vſe of either ſiluer or gold in ſuch ineſtimable priſe, but ſtudied onely, and were laborious to ſearch out ſuch life-preſeruing commodities, as they might thereby bee fed and nouriſhed. *Plato* in like manner would haue ſuch Statues altogether of wood, For (ſaith he) the earth being a place conſecrated vnto the gods, there ought not to bee compoſed thereof any Image or Picture, ſo likewiſe neither of gold or ſiluer, for that among the poſſeſſours of thoſe mettals, there is hatched and brought forth deteſtable contentious, and malicious enuies. And *Lactantius* ſayth, That ſuch glorious and gold-emboſſed Statues of their gods, did onelie ſhew the auaricious minds of men, who vnder the ſhadow of religion and deuotion, would bee continually poſſeſſed with infinit ſtore of riches, both of gold and ſiluer, and other very precious ſtones and iewels, whereof they made them ſuch ſumptuous Images, which indeed many of thē regarded & endeared, more for the ineſtimable coſt and charges beſtowed vpon them, than for anie reuerence of thoſe gods by which they were repreſented. But the opinion of *Plato*, as I haue ſaid, was to haue them altogether made of wood: For Yron (ſayth hee) and other ſuch hard mettals are vſed and imployed in many fatall and horrible bloudie maſſacres, and are the occaſions of huge and infinite ſlaughters. *Tibullus* ſpeaking of their domeſti-

Plato.

Lactantius.

Tibullus.

 call

call gods, whom they called Lares, thus sayth of them: Maruell not you foolish men to see these our gods made of stockes of drie trees, for such (sayeth hee) in the prosperous daies of our contentfull fathers, when religion, faith, and Iustice were sincerely and louingly emboſom'd, were reuerenced with truer zeale of vnfained veneration, than are now adaies these gorgeous and gold-composed Statues. It is written by *Plinie*, That Images and Pictures be of great antiquitie in Italie, yet they were not made of any other mettals but wood: and some few of stone, since Asia was vassallized and subiugated to the Romanes. And for that vnto all such Statues and Images of their gods, was annexed and adioyned the picture of Eternitie, I thinke it not amisse in this place in some sort to touch it. Although *Boccace* writing of the Progenie of the gods, sayth, That the auncients haue deriued it from *Demogorgon*, as the principall and first of them all, and who inhabited in the middle center of the earth, encircled round about, & circumuested with a dark and obfuscate cloud, breathing from his mouth a certaine liquid humiditie: but herein I will proceed no further, hauing no further warrant for such depicturance: onely I will now reuert my penne to the Statue of Eternitie, which what it is, the name doth cleerely discouer, containing in it selfe all worlds and ages, and not limitted or measured by any space of time: And therefore *Trismegistus*, *Plato*, and the Pythagorickes, called Time the Image of Eternitie: in that it is reuolued in it selfe, and admits no date. Wherevpon for the more ample and copious manifesting

Plinie.

Boccace.

Trismegist.

festing thereof, we will heare the opinion of *Claudi-* Claudius.
us in his Stiliconyan comends, who there makes a description by a Serpent, that compasseth round with her bodie the denne or caue wherin she lyeth, in such sort, that making as it were a circle, she holdeth in her mouth the end of her taile: by which is signified the effect of time, which in it selfe alwaies goeth round: which description is taken from the Ægyptians, who before that the vse of letters and of writing was inuented, signified the circumference of a yeare by a Serpent, with her taile betweene her teeth: For that in times there is the like coherence and depencie, for the end of one yeare or time passed, is the beginning of the other succeeding. And I remember the picture of Eternitie to be by some thus defigured: A woman clothed in rich robes downe to her feet, holding in her right hand a round ball; and vpon her head is instrophiated a thinne vaile, which spreads and casts it selfe downe so farre, as both her shoulders are therewith wholly circumcinct and couered. The Image weighed in the heedfull ballance of aduise, is not much vnlike that reported by *Claudianus*, which wee will endeauour (though not in his right colours) thus to compose.

Downe in a vale (close hid from Phebus eie,
Held in the armes of two heauen-threatning mountains,
From out whose bosome furiously their flie,
With vnresisted force, two swift swing'd fountaines)
There dwels an aged Cave: that nere will die,
Though death sits pictur'd in her horrid countenance,

She sends foorth Times, and cals them backe againe,
For Times and Ages aye with her remaine.

Vpon her lap a greene-scal'd Serpent lies,
Whose hugenesse fils her wide rotunditye,
Darting forth fierie sparckles from her eyes,
And what she finds, devoures most hungrilie,
Her wrinckled taile fast twixt her teeth she ties,
Euen which she seemes to gnaw most greedilie,
All in a circle thus she sits involved,
Whose firme tenacitie is ne're dissolved.

And at the gate of this so strange-fram'd denne,
In Matrons habit, and in graue attire,
Stands gracious Nature noting with her pen,
Whom she lets forth, and whom againe retire:
And round about the cave the soules of men
Flie here and there, as seeming to aspire,
And longing to recouer heauen; but these
With Nature must remaine till death shall please.

In furthest nooke and corner of the cell,
Sits an old man, whose colour'd haire
Is far more white then any young can tell,
And whose cleere lowly face exceeds all faire,
Writing downe lawes for those that here do dwell,
That ignorance may neuer cause despaire,
And as he sits, each star he doth diuide,
And euery Planet in his course doth guide.

Prescribing with immutable decree,

To euery one their courses as they lie,
By whom all liuing things (what ere they be)
That haue or life, or death, doo liue and die,
Then streight he turnes him round about to see
How Mars attends his courseful busilie,
Who though through doubtfull paths he long doth stray,
Yet at the length all tends but to one way.

How Iupiter the worlds neere-failing friend,
Directs his circuit through the aw'd skie,
How Luna at her brothers iournies end,
Rides in her purple coach most glorienslie,
How soure-fac'd Saturne his slow steps doth tend,
And how faire Venus through the aire doth slie,
And next to her succeeds heauens messenger,
Posting amaine as Phebus harbenger.

Who when (He) comes in his al-glorious shine,
Great Nature meets him in most reuerent wise,
To whom the aged man doth make a signe
In curtesie, as though he meant to rise,
When straight the gates of this same cane diuine,
Open themselues with monarous subtleties,
Within whose adamantine cell is seene
What from beginning of the world hath been.

Here, euerie age of sundry mettall's framed,
Apatly seated in his due degree,
And of those mettals so they still are named,
Whether of wood, brasse, yron, or steele they be.
Here shall you see the siluer age so famed,

Staining

Staining the former in cleere paritie,
But when you see (that) of resplendent gold,
The other, but base mettals you will hold.

Boccace. The description of this caue or denne (according to the opinion of *Boccace*) importeth thus much: That Eternitie hath an absolute and sole commaund ouer all times, and therefore she liues farre hence remoted in some vnknowne vale: where humane steps neuer approched, but is euen vnfound out of the celestiall inhabitants, that is, those happie soules which stand before the presence of the greatest, who onelie knoweth all things: shee sendeth forth times, and recals them backe againe, for that from her, all ages haue had their beginning, instantly possesse their being, and with her for euer shall continue: she sits incircled and inuolued in her selfe, as wee haue alreadie discouered in the former description by the forme of a Serpent, who continually with her taile in her mouth, turneth her selfe round with as great slowneſse or leisure as is possible, shewing thereby that Time with a creeping and vnseene pace, steales by little and little cleane from vs. At the entrance of the caue (where Nature sits) the soules of men seeme to flutter and houer ouer her head: which importeth the infinite numbers of men that are euerie day created, bringing then with them their soules, and for that they appeare to flie directly ouer the bosome of Eternitie, it meaneth, that whosoeuer attaines vnto (that) excellencie of perfection, must first enter his aspiring steps by the means of Nature, and for that cause she is placed at the dore or

portall.

portall. The [illegible] and parting the starres, may be called God, not that hee is old, for time ouer him loseth her vertue, and worketh no effect, who of himselfe is perpetuall and euer-liuing: but that the auncients heretofore haue pleased so defigure him, and because he effecteth all things by infinite wisdome, ruling and commanding all creatures whatsoeuer, by his vnspeakeable power, they therefore attribute vnto him old age, wherein is commonly found more wisdome, grauitie, and experience than in youth. Thus farre *Boccace* reporteth, not touching any thing at all the explication of the ages and worlds, which followed in that his description, in that indeed they were not so enigmaticall, but euery one might easily admit the conceiuing knowledge of so familiar intendements. Therefore now wee will proceed, beginning with the Image or Statue of Saturnus, according as it hath beene by the Auncients heretofore composed.

Saturne.

SAturne being expulsed heauen by Iupiter (as histories record) and throwne downe from thence into this middle region: after many daies sailing vpon the sea, at the length hee ariued in Italie, where hee liued manie yeares with Ianus, then king of that part of the Countrey where Rome afterwards was built: but poorely and meanely he liued, as indeed all the people in those times did, as hauing vnfound out the vse of tilling and planting, whereby corne and other

fruits of the earth might suppedeate their wants of necessarie food and victuall. The vse of which things they now learned from Saturne, who painfully instructed them in the perfect knowledge of the nature of each soile, and how, and by what industrious meanes of art any ground (fruitelesse of it self by nature) might become fertile and rich. This learned and powerfull skill of Saturne, Ianus infinitely admired, insomuch, as (manifesting his gratefulnesse, for so behoofefull and commodious a good turne receaued) he communicated part of his kingdome for him to liue vpon: affording him many other princely and respective regards. And further commanded his people, that when he died, they should with all reuerence honour him as a god, a thing easily embraced by the ignorant Heathen in those daies, who in that they had receiued so vnexpected a benefite from his meanes, willinglie condiscended to ascribe and attribute vnto him all godlike reuerence, and deuout adoration, as men indeed vnto whome the sole and eternall God had not ministred the Key of vnderstanding, that their close-shut hearts liuing in the darke caue of ignorance, might therewith bee opened and vnlocked for the admittance of the true acknowledgement of his sacred deitie: but they onely worshipped him for their god, who by his humane knowledge had found out some new means either for the earths better increase, or other like profit that were most auaileable for their labour-lesse and sluggish liuing. And therefore they willingly adored Saturne as a mightie and puissant god, dedicating vnto him manie sumptuous Statues

and

and temples. And him in his Statue they framed with a hooke or syth in his hand, demonstrating thereby (as they meant it) the invention of tilling of the ground, because with that the corne once recovering his maturitie, is cut downe. Other writers there are, that would haue him signifie Tyme, as that with his sythe he should measure and proportionise the length of Time, and therewith to decurtate and cut away all things contained therein. Those also would haue him to be in the shape of a very aged man, as one who began from beginning of the world, holding in his hand a child, which by peecemeales, hee seemes greedily to deuour, importing the reuenge hee tooke, being banished heauen by his owne children: those which escapt the furious gulfe of his maw, were onely foure, Iupiter, Iuno, Pluto, and Neptune, which intend the foure elements, Fire, Aire, earth, and Water, which are not perishable by the all-cutting sickle of deuouring time. *Martianus Capella* depictures him, holding in his right hand a Serpent, with the end of her taile in her mouth, still turning round with a heauie and dead slow pace, and he hath his temples redemyted with a greene wreath, which seemeth still to flourish, his haire of his head, and his beard all milke white, looking like one of many yeares, withering and declining, and yet manifesting that it is in his power to rebecome youthfull, fresh, and blooming. The wreath on his head imports the beginning or spring of the yeare, his haire and beard the snowie approch of churlish Winter, the slowneſse of the serpents paces the sluggish reuolution of that planet, which as

Martianus Capella.

it is of all the greateſt, ſo it asketh longeſt time for his circular circumference, and in that from this planet proceed dolorous and diſmall effects, they ſhape him to be old, louring, ſorrowing, hardfauoured and ſluggiſh, his nature being cold, drie, and melancholie. The Martianus ſame *Martianus* ſayth, That the nuptials of Mercurie and Philologia, when ſhe had ſearched and perviewed each corner of the higher and lower heauens, ſhee found Saturne ſitting with great ſolitude in an extream cold manſion all frozen & couered with yſe and ſnow, wearing on his head a helmet, on which was liuely depictured three heads, the one of a Serpent, the other of a Lyon, and the third of a Boare: which three by many conſtructions may ſignifie the effect of Time, but in that it is by the Authors themſelues, but ſleightly approued, we will wade no further in it. And Macrobius. yet *Macrobius* toucheth it very neerely, when hee deſcribes him with a Lyons head, a Dogs head, and a Wolfes head: intending by the Lyons head the time preſent, which duly placed betweene that paſt and that to come, preuaileth moſt, and is of greateſt force; or diſcouering thereby the ſtormie troubles of mans life, by the rough, vnpleaſing, and grim aſpect of the Lyon: by that of the Dog, is meant the preſent time, who alwaies fawnes on vs, and by whoſe alluring delights we are drawne vnto vaine and vncertain hopes: The Wolues head ſignifies the time paſt, by his greedie deuouring what ere he finds, leauing no memorie behind of what hee catcheth within his clawes. Aſtarte the daughter of Celum, and wife and ſiſter of Saturne, made for her husband a princely helmet, which

which had foure eies, two before, and two behind, which continually shut themselues, & slept by turns, so that two alwaies were open, and vpon his shoulders were likewise made foure wings, two of them volant, and two couchant, which signified, that although he slept, he alwaies waked, and flying, continued fixe and permanent; vnclouding hereby the nature of Time: these heads were cut out with exquisite subtletie, and rare politure: *Eusebius* further saith, That the same Astarte placed also vpon the head of Saturne two wings, demonstrating thereby by one of them the excellencie and perfection of the mind, and by the other he meant mans sence and vnderstanding. For say the Naturalists, the soule of man when she entreth into the humane bodie, bringeth with her from the spheare of Saturne the force of knowledge and discourse, so that the Platonickes vnderstand by Saturne, the mind, and the inward contemplation of things celestiall, and therefore called the time wherein hee liued the golden age, as a time, entertaining quiet, concord, and true content. And *Macrobius* among the rest of his descriptions sayth, That his feet are tied together with the threds of woll, agreeing thereby with the Prouerbe of the Latines, saying, That the gods doe not any thing in hast, nor make any forced speed to castigate the iniquities of men, but proceed with a slow and vnwilling progression, as giuing them time and leisure of amendment. And thus concerning the Statues of Saturne.

Eusebius.

Macrobius.

Ianus.

IT lieth farre from my intendement in this treatise to touch in any sort the life of the gods of the auncients, or to tell now how Ianus was one of the richest kings of Italie, and how hee receiued Saturne then an exile, and participated part of his kingdome vnto him in lewe of those his knowledges discouered: for so much as my purpose onely extendeth to tell of the Images and Statues which in those times of blindnesse and superstition were erected and consecrated vnto their gods. According therefore to *Macrobius*, Ianus was the first that in all Italie caused sacred temples and sanctuaries of deuotion to bee built, ordaining sacrifices and such like rites of expiation to bee vsed with all reuerence and zealous solemnization. By reason whereof hee himselfe was afterwards among those ignorant Plebeians, held and cannonized as a god. And because I say that hee was the first inuenter and setter vp of such sacrifices, the auncients would neuer offer vp any of their oblations vnto their gods, vnlesse they had first inuocated the helping assistance of Ianus. And this reason also induced them the rather thereunto, for that hee was afterwards supposed to be the god which continually sat at the dore or portall of heauen: so that the petitions and praiers of men below, could not passe or ascend vnto the hearing of their gods, vnlesse he had first granted and allowed such their accesse and admittance. The gates or dores of the heauēs are said to be two, the one placed

Macrobius.

eed at the East, the other at the West; through the first the sun entreth, when he commeth to illuminate with his brightnesse the worlds obscuritie; and through the other hee goeth out when hee descendeth to the Antipodes. Those therefore that by the sunne vnderstand Ianus (as *Macrobius* and others) attribute vnto him the charge or keeping of those gates, in that he is alwaies freely licensed to enter in and go out through them at his pleasure, and for this cause they shape him forth with two faces, for that the sun alwaies looketh round about him, both before and behind in ech part and corner of the world: and in one of his hands they put a long rod or wand, and in the other a key; shewing by the one the rule and gouernement hee commandeth ouer all the world: and by the other hee openeth and vnlocketh it as it were from the close prison of vapourous cloudinesse, when hee discouers the orientall resplendencie of his radiance, and how he shutteth it vp againe when he leaueth it to the gloomy gouernment of the night. Neither is this to be vnderstood by the day and the night only, but by all the yeare also, as when the sun vnloseth the spring from the stubborne embracements of the Winter, enamelling the pleasant verdure of the earth with so many delicate and diuers-coloured flowers, where is found all choice of pleasing pretinesse in that gorgeous faire of bounteous Nature: which at his due time ended, the sun locketh vp such the sumptuousnes therof, suffering the earth to lie naked to the mercilesse tiranny of yce and snow, whose all-perishing coldnesse benums her vseless and stiffe-

waxing

waxing ioints, [illegible] florished, and was so gloriously imagined. The 2 faces of Ianus signifie also Time, the one of the being withered & hoary, intendeth the time past, the other youthful & beardles, meaneth the times after cõming and succeeding. *Plinie* writeth, That *Numa* king of the Romanes caused the Statue of Ianus to be hewen out in such sort, that the fingers of his hands appeared to be three hundred threescore and fiue, to demonstrate thereby that hee was God of the yeare, and had the sole rule and gouernement thereof. Wherevpon they called the first moneth of the yeare Ianuarius, of Ianus, there then king. The Phenicians, as *Marcus Tullius* and *Macrobius* report, vnderstood by Ianus, the world: and therefore framed his Image in the forme of a serpent, holding her taile in her mouth, continually turning round and circumfered: as that the world doth nourish and feed it selfe, and the times thereof depending and cohering one of another. But returning to the two faces of Ianus, some will haue such depicturance to signifie the wisdome and graue intellect of prudent Princes, which besides that by their wise counsels they doe act things politikely and discreetly, instantly, and for the time present, carrie likewise in themselues a fore-prouiding prescience to preuent, and therby to remedie succeeding mischeefs and ensuing daungers: for that with the one face before, and the other behind, they continually behold and view round about them, recording things past, and premeditating those likely to follow: the which things the ancients prefigure vnto vs by the Statue of Ianus,

Plinie.

Marcus Tullius, and Macrobius.

intending (as *Plutarch* sayth) That Princes and Gouernors ought to bee the true patternes and mirrours of gods among men. And as the Romanes worshipped Anteuorta, and Postuorta as companions and fellowes with their gods; the one pre-knowing what wil come, the other remembring things past, as that from the diuine powers, nothing liue obscured or vnreuealed: so in the Image of Ianus, with two faces, is imported the wisdome and knowledge of kings and rulers, which ought not to bee ignorant in any thing whatsoeuer, which may tend to the quiet religious and ciuile gouernement of their people and country. There haue ben also who haue depictured Ianus with foure faces, as there were Statues of the same found in diuerse places of Tuscane: and vndoubtedly they manifested thereby the foure seasons of the yeare, being all of diuerse natures and effects, but because the description of the Spring, the Summer, Autumne, and Winter are with euerie one very familiar, I will cease to proceed therein, commemorating that onely of *Ouid*, when he speaketh of the regall seat of Phœbus: Plutarch.

Before diuine Apolloes regall seat,
The beauteous spring sits crown'd with curious flowers,
Next whom (with eares of corne about her head)
The summer sits in her all-parching heat,
And Autumne (dy'de with iuice of grapes) downepowres
A world of new-made wine of purest red,
Next whom (as placed all in due arow)
Sits grim-fac'd winter couer'd all with snow.

These Stations are many times thus intellected: by the Spring is meant Venus: the Summer signifies Ceres: Autumne challengeth Bacchus: and for the Winter, wee oftentimes vnderstand Vulcan: & sometimes the winds with Eolus their commaunder: because from these proceed those tempestuous stormes, which are commonly predominant in that season. Vnder the feet of Ianus is oftentimes placed twelue altars, meaning thereby the moneths of the yeare, or signes of the Zodiake, which the sunne yearely in his expedition doth circulate. There was found in Rome a Statue dedicated vnto Ianus, which had as it might seeme, foure dores, and vnderneath foure columnes, which vnderpropped and supported the weightie heauinesse of the Image, in euery one of which columnes were set foure seuerall shels of fish, wherein were intersected the twelue months with greatest curiousnesse of art delimated and filed. And let this suffice for the Statues of Ianus, progressing to the Images and Pictures dedicated to the Sunne: for that he seemes to be the graund patrone of all Times, and that all things whatsoeuer haue their being and increase through his vertues and motions.

Apollo.

THe error that so possessed the vnsetled and wauering thoughts of the auncients, beleeuing that there were many and diuerse gods; proceeded from the opinion that they then carried of wise-appearing and learned-seeming men in those daies, who

who with their pleasing deliuerie of things, supposed to bee reuealed vnto them, brought and seduced the people into such a setled beleefe of those their absurdities, as long after it continued, ere they could free their intangled conceits from such their bewitching ensnarements: for they onely seeking from what originall cause the birth and encrease of things vpon the earth might arise (wholly ignorant of the true conceiuement thereof, as men guided only by others opinions, and commón natures reasons, and therfore not able to aduance their cogitations to the imbracement of the true cause indeed, being the inuisible and euerliuing God) some of them iudged the elements to be the cheefe and efficient workers of what the earth yeelded forth and produced. Neither did all of them attribute this vnto al the elements together, but some only gaue the cause of such increase to the vertues of the water, some to fire, some to the aire, and many also to the earth. Whervpon the Poets (as *Aristotle* saith) being the first that chaunted forth the powers of such their gods, induced the sillie and soon-persuaded people to thinke, that there were then in efficient power many and diuers. By reason whereof, and vpon such surmises, they called Neptune or Oceanus, the father of the gods; and the mother of them Vesta or Ops, the wife of Saturne: whome likewise they entearmed, *La grand Madre*, vnderstanding thereby the earth, in that from her as from the originall proceed al increases whatsoeuer, and this was generally the opinion of the Arcadians. *Thales Milesius* ascribed the cause of such generation of things vnto the vertues of the water,

Aristotle.

Thales Milesius.

water, and ſo diuerſe others were of diuerſe and ſeuerall opinions: and in the end they brought the vulgars to beleeue likewiſe, that the Sunne, the Moone, and the Starres, were the only cauſes of ſuch encreaſe on the earth: whereupon it iſſued, that they were afterwards regarded and worſhipped as gods, hauing Altars, Statues, and Temples conſecrated vnto them. And yet generally with the Aſſyrians this perſuaſion preuailed not: For (ſay they) we may well erect Temples and Images to many other gods, but vnto thoſe whoſe true ſhapes wee may continually behold with our eies, it ſhall bee very purpoſeleſſe: yet notwithſtanding (ſaith *Macrobius*) becauſe ſome in thoſe daies affirme the ſonne and Iupiter to be all one, in one part of Aſſyria there was found a Statue made and erected of the Sonne, all gloriouſly beautified and poliſhed with gold, in the forme of a young man without a beard, who ſtretching out his armes, held in the right hand a coachmans whip, and in the left a thunderbolt with certaine eares of corne: ſhewing therby the powers, both of Sol and Iupiter. And becauſe that of all the celeſtiall bodies hee carrieth greateſt force in the creation of terrene things, the ancients through him vnderſtand many times many of their gods, as his vertues, natures, and effects are many. Wherupon it grew that they framed him in ſo diuers and ſeuerall ſhapes. But leauing ſuch their opinions to themſelues, wee will now ſpeake of him as he is Apollo, Sol, and Phebus, which three I doe make all one, him therefore the auncients (as I haue already ſaid) ſhaped with a very youthfull countenance, beardleſſe, and young-yeard.

Macrobius.

Alciatus

Alciatus (speaking of that youthfulnesse which the ancients then framed and set downe in the shape of a beauteous Nimph, with her apparell exquisitely well wouen, excelling in curious worke of foliature, hauing her temples bound about, and instrophiated with sweet-smelling garlands, resembling much the goddesse Flora) depainteth there among such workes of youthfulnesse the true forme of Apollo and Bacchus, as vnto which two it did onely belong to bee alwaies young: Whereof *Tibullus* likewise speaking, among other his descriptions, thus sayth: Alciatus. Tibullus.

Bacchus alone, and Phebus aye are young,
Though both of them haue beards both white and long.

Where *Tibullus* depainteth Apollo with a beard, though *Macrobius* and generally all others, set him downe otherwise, as *Dionisius* the Tyrant of Syracusa likewise approueth, when he (taking occasion to discouer the sharpenesse of his conceited iests,) with great furie pulled away the beard from the picture of *Esculapius*, saying, That it was very inconuenient and incongruent, that the father should be beardlesse, and the sonne to haue one so wondrous, huge and exceeding long: for that indeed it is read, that *Esculapius* was the sonne of Apollo. Many that haue depictured the shape of Apollo, make him holding in his hand a Harpe with seuen strings, agreeing in number with the planets of the heauens, which mouing with a due destinction, yeeld forth a pleasing harmonie. *Macrobius* sayth, That the sunne continually standeth amidst Macrobius.

the planets, commanding them to haſten or enſlacke their reuolutions, in manner as in efficient vigor and ſtrength they receiue from him their vertues and operations. And for this cauſe likewiſe the auncients called him the head or guide of the Muſes, which likewiſe were framed like vnto young virgines of beautteous and youthfull aſpect, habited as wandering and ſiluane Nimphs, with diuerſe-ſhaped inſtruments in their hands, melodiouſly and with a ſoule-rauiſhing touch continually playing: and from theſe all the liberall ſciences acknowledge their being, whereupon they were entearmed the daughters of Iupiter and Memoria, as inſtantly becomming skilfull and perfect in what they vndertake to learne. They were impalled with coronets, compoſed of ſundry-ſhaped flowers and leaues, to which were annexed beauteous garlands of palme: and oftentimes alſo they had their temples curiouſly adorned with feathers of diuerſe and ſtrange colours, by which is intended their victorious preuailement ouer the Pierides, contending for the pleaſantneſſe of their voice to compare with them in ſinging, which being afterwards foiled and diſgraced in ſuch their ſuper-arrogating challenges, were for their ſaucineſſe therein, metamorphiſed into tatling birds, which with vs wee call Pies, readie and prompt to bring forth many familiar languages by vſe and teaching. Some thinke alſo, that ſuch their coronets of flowers and palme, ſignified the triumph which they carried away from the Syrens, preſuming likewiſe to compare with them for the cleereſt and moſt delightfull voices. And in Rome of latter times

was

was seene a Statue dedicated vnto the Muses, which on the head and culme of the picture had many and diuers-fashion'd feathers infixed; and they were thought to bee those of the Syrens. The auncients when they intended to set down how the liberall arts, and all other sciences, depended one vpon the other, and were as it were knit and coheared together, depictured the Muses, holding one another by the hand, and heedfully dauncing (as it were in a round) lead and guided by Apollo: which meaneth that superiour light and vnderstanding, which illuminateth and enknowledgeth the intellectuall parts of men. The heauens (according to the opinion of the Platonickes) haue euery one their seuerall Muse, called by them oftentimes Syrens, as most harmoniously and sweetly singing, alluded vnto the celestiall orbes, which in number are likewise nine, and haue their motions according as they receiue their seuerall powers from the son, which commandeth absolutely both aboue him, here with vs, and in the lower center: by reason whereof he is called *Dio del Cielo, della Terra, e dell' Inferno*: and the auncients attribute vnto him powerful commands ouer all the three. The Harpe which (as I haue said before) he holdeth in his hand, denotateth the celestiall and incomparable musicke of the heauenly orbes: his shield or target by his side, represents the circular composition and rotunditie of our hemysphere; for the ancients defigure him with a shield on his arme, and some also giue him a quiuer of arrowes on the other side, which may signifie, that as they once losed from the bow, penetrate and enter

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in with great force where they hit, ſo the forcible vertues of the Sunnes tranſparent raies, ſearch out and pierce through the ſmalleſt craſe or voidance on the earth. Others that ſay Apollo is called *Dio dell Inferno*, and giue thoſe arrowes ſo appropriated vnto him, doe meane, that from the ouer-vehement ardour and riſcaldation of his beames, peſtilences and infections are engendred and nouriſhed on the earth: but yet ſay they, not ſo vniuerſally diſperſed, or vndoubtedly mortall, but with the moderate warmth and temperature thereof, they are chaſed away, and healthie aires and naturall increaſes ſpring vp and re-ſucceed. Among other things appropriated vnto the Sun, the ancients dedicated vnto him a Wolfe, and their reaſon was this: That as the powerfull vertue of the Sunne ſucketh vp and drieth the wattriſh exhalations of the earth: ſo the voracious greedineſſe of the Wolfe diſpatcheth and conſumeth that prey which in his famin meeteth him by chance. Afterwards it grew that ſome were of opinion, that the Sunne, the Moone, and the Stars, fed themſelues and were maintained and nouriſhed with the moiſtures and humidities, aſcending from the earth. And this *Homer* ſeemeth to affirme, when he ſayth, That Iupiter with other gods (meaning the Sun and certaine Starres) deſcended downe to Oceanus to a banquet. It is reported, that the Wolf is of ſo ſharpe and cleere ſight, that hee ſees very perfectly in the thickeſt night, piercing through the vaporous miſtineſſe of the ſame, as the Sunne vpon his firſt apparence and ſecond howers circuit, rarifies the condenſate aire, baniſhing the obfuſcate and conclu-

Homer.

merated

merated cloudineſſe thereof. In Delphos in the temple of Apollo, there was found the picture of a Wolf of ſtone and other hard mettals, exquiſitely well cut out and hewen, and the liuely parts thereof were with ſuch great cunning and curiouſneſſe of art intrauerſed, as it poſſeſſed the beholders eies with an earneſt and continuous admiration. And this picture there was held with ſuch great veneration, for that *Latona* begot with child by Iupiter, and transformed afterwards to a Wolfe (as fearing to be deteſted by Iuno) brought forth being ſo metamorphiſed, and in that ſtrange ſhape, Apollo: or that as ſome others thinke, that picture was regarded there with ſuch zealous obſeruance, for that it was ſuppoſed to be a Wolf which diſcouered the ſacriledge and robbing of certaine endeared reliques from that temple: howſoeuer, my opinion is, that the auncients vſed to appropriate the names of ſuch beaſts to their gods, as they perceiued to be in them any aſſimilitude or correſpondencie of natures and effects. *Martianus* therefore ſayth, That Martianus. vnto Apollo was conſecrated the Crow, in token of his foretelling and propheticall diuination: and likewiſe the Swan, manifeſting thereby by the contrarie colours of theſe two birds, that the perſpicuous and corruſcant traluccncie of the ſun, maketh the aſpect of the day in cleereneſſe and brightneſſe like to the feathers of the Swan, and after his departure from vs, abſenting his irradiance from the worlds illuſtrement, he cauſeth the night to look of that pitchie and gloomie countenance, reſembling in darkeneſſe and ietty hue thoſe feathers of the Crow. *Pauſanias* wri- Pauſanias.

teth, That in many places of Greece they reuerenced with great deuotion a Cocke, as the bird of Apollo, becauſe in his morning notes hee pre-warneth vs of the appropinquation of the Suns returne. *Homer* maketh mention, That the Sparrow-hawke (as wee now call them) was conſecrated to Apollo, and hee calleth hir his ſwift-poſting meſſenger. And in the ſame place hee writeth, That *Telemachus* returning home into Ithaca, beheld a Sparrow-hawke in the aire eagerly purſuing and chaſing a Doue, which he tooke as a ſpeciall diuination of ſucceeding good hap, and that hee ſhould now free and emptie his houſe of thoſe ouer-earneſt and importunate ſuters which daily remained there for the loue of his mother. *Euſebius* reporteth, That in Ægypt the Image of Sol was ſo framed, that it ſeemed to be ſet in a ſhip, carried vp, and ſupported by a Crocadile: meaning to ſignifie by the ſhip, that quicke motion and liuely ſtirring, which in each moiſture and humiditie worketh for the generation of what it containeth: & by the Crocadile is vnderſtood that wholeſome and ſweet water from which the Sun by vertue of his temperate raies exhaleth away all corruptible and infecting humors. And further, touching the Sparrow-hawke this may bee ſpoken: It is found written by *Diodorus Syculs*, entreating of theſe beaſts and birds, which in the daies of the auncients were worſhipped and regarded as gods, that in thoſe times a Sparrowhawke was ſeene in Thebes, a Cittie of Ægypt, carrying in her mouth a booke written with red letters, which ſhee deliuered to the Prieſts and Churchmen there, containing in it in breefe, with

Homer.

Euſebius.

Diodorus Syculs.

what

what zeale and vnfained veneration the gods ought to be worshipped and adored, and how neerely nowit concerned them to proceed with a heedfull and due effectuating what was there proposed: Wherevpon afterwards it grew, that their writers of sacred and holy bookes did weare alwaies on their head a red cap, with a wing of the same bird infixed thereunto. The auncients heretofore did not only vnshadow the propertie of their gods, by beasts and liuing creatures, but many times also by plants, flowers, & trees, which they consecrated of purpose, & dedicated vnto them: wherevpon the lawrell or Bay was then appropriated vnto Apollo, and therewith were made wreaths and garlands, with which his temples were girt and redemyted in token (as some think) of the ardent loue and affection which he caried to Daphne the daughter of Peneus, transformed into that tree by Neptune. The Ægyptians, before the vse of letters and writing was found out, framed the shape of the sun by composing a scepter, in the vpper top whereof they insected an eye, very curiously and with great industry of art engrauen: and they called it The eye of Iupiter, as that he beheld and ouer-viewed the large scope and compasse of the world, ruling it with great wisedome and due execution of rightfull iustice, so intended by the scepter, signifying command and gouernement. The Lacedemonians caused the Statue of Apollo to bee cut out with foure eares, and with as many hands, the reason that they so shaped him as many thinke, was for that hee was seene to fight for them in that forme and proportion: but others take it to discouer & shew

vnto vs the iudgement and prudencie of that god, as being slow to speake, and readie to heare, and thereupon it grew as a Prouerbe among the Grecians, Heare him (say they) that hath foure eares: meaning thereby the sound knowledge and vnderstanding of him that heareth much and speaketh little. Apulius. *Apulius* affirming, That the sunne with his deepe-searching raies beholdeth any thing whatsoeuer, sayth, That in Thessalie were certaine witches, which when they had with their enchauntments and sorcerismes either bewitched any man, or theeuishly stolne any thing away, would presently flie, and conuey themselues into transfaced and vpreared caues, and many times into graues where dead carkasses lay interred, seeking by such meanes to shrowd themselues from the view and sight of the sun, thinking it almost impossible to keep any thing hid from the farre-reaching and sin-discouering eie thereof. The Phenicians had the Statue of the sun framed of blacke stone, large and spacious at the bottome, but very sharpe and narrow at the top, Herodotus. the which *Herodatus* reporteth, they boasted to haue receiued from heauen, and they solemnely affirmed that to be the true Image or Idea of the sun, not made by any cunning of art, but so defigured by the diuine Lactantius. powers. *Lactantius* sayth, That in Persia the sunne was the principall and cheefest God they there adored, and him they worshipped in a caue or denne, and his Statue was framed in this manner: Hee had the head of a Lyon, and was habited according to the Persian custome, wearing on his head such tires & ornaments as the women of Persia vsed to bee interested with, and

he

he seemed to hold by main force, a white cow by the hornes. The head of the Lion meaneth, that the sun hath greater vertue and domination in that sign then in any other of all the Zodiake: or that he is of power and commaund among the planets so mightie as the Lyon is among beasts: the caue or den intendeth his eclipse: the cow may seeme to signifie the moone, for those reasons which hereafter in her description shall be discouered. The sun seeming to inforce and constraine her, meaneth, that hee very oftentimes darkeneth her light, and cleane taketh away her brightnes, in that Nature (by her proposed lawes) commands her to obey and follow him. *Pausanias* writeth, That in Patra, a citie of Achaia, was found a Statue dedicated to Apollo, made of strange stones and other very hard mettals, and it seemed to haue the frame & proportion of an Oxe or Cow, which beasts as they said, were gratefull to Apollo: and *Homer* speaking how Apollo was hired to keepe the heard of cattell for Laomedon, thus saith, when hee reported the speech of Neptune: Pausania. Homer.

When first I laid the sure foundation
Of those proud clouds-aspiring wals of Troy,
Nere to be brought by force to ruination,
Nor stooping her high lookes to dire annoy,
Had she beleeu'd Cassandras diuination,
Thou Phebus, in thy shepheards weeds didst keepe
In pensiue solitude thy wandring sheepe.

Which shewes, that besides the many names

aſcribed to Apollo, hee was likewiſe ſometimes called a ſheepeheard, from which it may be intended, that as from the temperat heat and vertue of the ſun al things here are nouriſhed and increaſed, ſo by the diligent care of the ſheepeheard, his flocke receiueth healthineſſe, ſoundneſſe, and increaſe. *Lucianus* ſayth, That the Aſſyrians only deſigured Apollo with a beard, reprehending all others for ſhaping him otherwiſe, ſaying, that ſuch youthfulneſſe and greeneneſſe of years, diſcouered a certaine want and imperfection, which (ſay they) ought not to bee allowed in framing the Statues of their gods, and therefore they ſhaped him with a reaſonable long beard, as one attained to his true and perfect virility: and vpon his breaſt they placed a ſhield, holding in his right hand a ſpeare, on the top whereof was ſet forth a figurelet of Victoria: in his left hand hee ſeemed to hold a very rare flower: downe from his ſhoulders depended a veſtement, wherein was curiouſly proportioned the head of Meduſa, from which dangled and pointed downewards infinite ſwarmes of Snakes: on the one ſide of him were placed certaine Eagles volant: before his feet ſtood the liuely picture of a Nimph, which on either ſide of her likewiſe had two other Nimphs placed, whoſe bodies a Serpent with her flexible and often-turnings ſeemed to annodate and conioine. This curious-compoſed Statue ſhowed with ſtrange varieties of eie-delighting and illuſtrious decoraments, that vndoubtedly the beholders eares asked as great ſatisfaction to vnderſtand the meaning, as their eyes craued time to behold the matter. And for that *Macrobius*

Lucianus.

ſets

sets it so forth, wee will heare what expositiue interpretation he can deliuer it. His beard which from his chin hangeth downe very long, sharpening it selfe towards the end, resembles (sayth hee) the raies of the sun, which from the heauens reach downe vnto the earth. The shield and spear intend the nature of Mars, for that with some they are held to be all one. The figure of Victoria, sheweth vs, that all things whatsoeuer, are subiect vnto the sun, and haue their beginning and being from the vertues thereof. The flower signifies the beauties and excellencies of those things, which the secret powers of the sun with the life-giuing warmenesse of the same engendreth, nourisheth and maintaineth. The Nimph which stands before his feet, representeth the earth, the which the sun from aboue, comforteth with his moderat heat. The which also the Assyrians themselues did seeme to confirme (as saith *Macrobius*) by the Image of their god, which they called Adad, vnto whom they made subiect and obedient the goddesse Adargate, and vnto these two they beleeued all things to bee tied in subiection; and by the one they vnderstood the sun, and by the other the earth. The other two Nimphs which stand on both sides of him, signifie the mould or substance whereof things are made, and Nature which shapes them into proportion. The Serpent with her often twining of her bodie, denotateth the many crooked windings and turnings which the sun with his raies incircleth. The Eagles in that by nature they are swift of wing, and couet alwaies to flie very high, are alluded vnto the wonderful velocitie, and exceeding alti-

Macrobius.

tude

tude of the sun: or as the Eagle commaundeth aboue all other birds, so the sunne hath his absolute dominion ouer the Planets. The habite which hee wore on his shoulders with the head of Medusa, signifies Minerua, which is nothing else (as *Porphirius* sayth) but that pure vertue of the sun, which cleareth and refineth human intellect, and infuseth ingenious conceits into the braines of men. The Ægyptians composed many Statues of the sun, and among the rest one was in the shape of a man, with the head of it (as it might seeme) halfe shauen, and the haire taken away, so that on the right side only remained haires, which (according to *Macrobius*) meaneth, that the sun is neuer absent from Nature, but she continually feeleth the vertues and operations of his raies. And that that part of the head that is shauen, signifies, that though the sun for some time detaine his glorious aspect from the world, yet that he is to return and re-beautifie the same with as great brightnesse as at the first, as those haires so shauen wil againe spring forth & re-increase to their true and full perfections. And in some parts of Ægypt they infixed on the Statue of the sun two feathers, the one of them blacke and of a duskie hue, the other bright and shining: and the blacke they termed *Penna infernale*, and the other *Penna celeste*, for that the sunne keepeth his abiding in the heauens all those times when he passeth through those sixe signs of the Zodiake, whose vertues make the station of the parching summer, being called *Segni superiori*, and they report him to descend down into the lower center of the earth (called Tartarius) when he beginneth

Porphirius.

Macrobius.

to

to take his circuit through the other sixe signes, entearmed *Segni inferiori*. And for that they placed those feathers so vpon him, it signified (as *Macrobius* likewise sayth) his swiftnesse and fast flying circumference. It is read, that in one part of Ægypt they vnderstood the sun by the name of Serapides (which name likewise is oftentimes taken for Iupiter) and him they shaped in forme of a man, holding in his left hand a bushell, intending thereby that there ought to be a proportion and due measure among men, obserued with an equal and iust distribution of all things necessarie. And this their god which they then tearmed Serapidus, had a Statue in the temple of Alexandria a citie in Ægypt dedicated vnto him, compacted almost of all sorts of strangest and vnknowne mettals, and it was framed of so exceeding huge and immeasurable extension, that his armes (being stretched forth) reached to both sides of the temple, at the one side of which was made with subtle curiousnesse of art a windolet or smallest prospective hole, into which the all-searching radiance of the sun vpon his first apparance (hauing vnbolted the purple-colour'd dores of the East) would penetrate and enter, glistering and shining with a marvellous reflection on the well-hewen and finely-polish'd face of that Colosse, in such a sort, that the foolish and faith-wanting vulgars in those times, credibly beleeued, that the sun came euery morning of dutie to salute Serapides, and to kisse his cheekes. This picture was there adored with all reuerence and humble veneration, being made with such incredible art & workmanship, that the stones and other hardest mettals

thereof were so collaterally couched, and with such priuie conclansture, as if they had ben waxe, or framed of other like flexible substance, being so exquisitely well disposed, and with such commodulat order of discreet correspondencie. *Martianus Capella* speaking of the marrying of Mercurie, sayth, That Mercurie and Vertue looking for Phebus for his aduise in some matters, found him sitting gloriously in a regall and tribunall seat, hauing before his feet foure vessels of seuerall mettals, whose lids were closely shut and couered, and these were made of diuers formes and substances; the first was framed of the most hard and durable yron, from which there seemed to euacuate fresh-burning and lidely fires, and it was called, *Capo di Vulcano*: The next was of cleerest and brightest siluer, filled with the puritie of well-tempred aire, and this was called *Riso di Giove*: the third was compacted of solide and peizie lead, implete with raine, haile, frost, and snow, called *Morte di Saturno*: the last which stood neere to Phebus, was framed of the finest and transparent glasse, containing in it the inuisible seed which the vpper elements sprinckle on the earth, and it had to name *Poppa di Giunone*. Out of these vessels, sometimes from the one, and sometimes from the other, would he call out such working vertues, as thereby men here below receiued their health and life, or their diseases and death: so that when hee intended to send vnto the world a healthie temperature, and life-preseruing aire, he would commixe some of that contained in the siluer vessell, with that inclosed in the vessell of glasse: and when hee meant to plague the

Martianus Capella.

world

world with peſtilences, infections, and mortalities, he conioined the burning and ardorous flames of the yron veſſell, with that inteined in the other of Lead. Wherby it may directly appeare, that the diuerſities and contrarious effects of Times, proceed from the moderation of the ſuns forcible radiance, or from the extremitie of his fierie riſcaldation: and that as the one bringeth with it a generall healthineſſe and encreaſe, purging the aire of groſſe and plagues-ingendring vapours, ſo the intemperature and ouer-ſcorching furie of the ſame, poſſeſſing the earth with a vniuerſall ariditie, poyſoneth the aire with infectious humors, and diſtilleth downe on the middle region all kinds of noiſome vnſoundneſſe and infirmities, by whoſe ill-ſmelling odors and corruptions, the bodies of men and all other creatures, become lame, ſick, putrified, and diſeaſefull. Among the auncients, Eſculapius (as is already ſaid) was held to be the ſonne of Apollo, and hee was ſaid to bee the father of Higiea, which interpreted, ſignifies ſoundneſſe of bodie, and perfection of health. And *Pauſanias* taking it from the Phenicians, ſayth, That Eſculapius is nothing elſe but the aire, which purged of ill humours by the ſun, bringeth vigour and luſtineſſe to men on the earth: whereupon alſo they called him many times god of Phiſyke. But returning to the Images of Apollo, there was found at Naples a Statue dedicated vnto him, which (beſides many other curious ornaments and beauties it was decked with) had depictured on one of the ſhoulders with greateſt skill and diſquitition of the inuenter, a liuely and excellent-proportioned Pauſanias.

Doue: and there ſtood before the Image a virgin, maruellouſly well cut forth, which ſeemed with wondrous earneſtneſſe to behold, and as it appeared to reuerence the bird: which virgin among the ancients was ſaid to be Parthenope, who in her trauels from Greece to Naples, was ſafely conducted by the good guidance and leading of a Doue, perceiuing by many manifeſt tokens comming from that bird, the good ſucceſſe and effect of that her iourny. Martianus (oftentimes buſie in the deſcriptions of Phebus) thus ſets him forth: Vpon his head (ſayth he) hee weares a gorgeous and royall crowne, whereon were deſtinctly diſperpled, and apactly inchaſed many moſt precious, priceleſſe, and corruſcant gems, of ſuch conſpicuous and bright-glittering luſtre, as dazelled any humane eyes to gaze thereon: of which, three of them beautified his all-glorious and far-ſhining forehead, and theſe exceeded any of the reſt in puritie of gliſter and daintineſſe of colour; ſixe other adorned his temples, three on the one ſide, and three on the other, with rare perſpicuitie and incredible cleerenes, whoſe vertues at certaine times of the year with diuers and ſeuerall hues, compounding the pleaſant and perfect verdure of the ſpring with ſundry-ſorted colours of ſtraungeſt commixture, beautifies and depaints the earth. The other three which were placed in the hindermoſt part of the crowne, are of this nature, that they are firſt engendred, and receiue their true and full perfection in the moſt cold ſnowie and yce-frozen Winters: his treſſes of haire which hang downe his ſhoulders, looke like the moſt pure and refined gold,

Martianus

his

his countenance seemeth at the first view wholly flamigerous, and hee hath two wings infixed on his heeles, beset with sparkling and ardent Carbuncles, his vpper vestment is compacted of a wondrous thin and subtile substance, wouen & wrought in, as it might seeme, with finest purple and purest gold. In his left hand hee holdeth a bright shield composed of rich stones, and in his right hand a hastie and furious-flaming firebrand: and thus farre among other his descriptions, *Martianus* depictures him. *Eusebius* likewise writeth, That in Elefantinopolis, a city in Ægypt, the Image of Apollo was framed to the due likenesse of a man throughout the bodie, saue onely that hee had the head of a Ram with young and small hornes, and his aspect was of a cerulean and blewish-greene, not vnlike that of the sea: which signifies (as *Eusebius* interprets it) that the Moone conioined with the sun in the signe of Aries, becomes more moist and humorous then at any other times, from whose humiditie there fall on the earth watrish mists and thickned vapours. But leauing these things to the Astrologers, I will impose an end to the Statues of Apollo, concluding with that description of his and his sisters birth, which *Claudianus* reporteth to bee so curiously wrought in an vpper garment which belonged to Proserpina. And although in the Italian it carrieth a farre more pleasing grace than in the English, yet finding it there set downe in verse, I thought it not irrequisite so to discouer it.

Eusebius.

There might you see with greatest skill inwrought,

The portraiture of Phebus lively drawne,
And his faire sisters shape thereto annexed,
Whose beauteous parts seem'd shadowed o're with lawne:
And though with equall art both were explained,
And workmans care gane ech of them their due,
Yet to the view great difference remained
In habit, shape, aspect, and in their hue:
For one of them must gine the day his light,
And th'other reigne commandresse of the night.

Both twins eu'n newly born th'are here set downe,
For so it pleasd the workman to devise,
And Thetis ready, when she sees them frowne,
With gently rocking them to still their cries:
There might you see the love of their faire mother,
Dandling the smiling babes within her armes,
Now kissith she the one, and now the other,
With carefull studie to prevent their harmes,
And when she hath remov'd all troublous noice,
She charmes them fast asleepe with heavenly voice.

Thus was great Phebus in his tender yeares,
Strengthlesse his vertues, and his lookes were mild,
Nor any fierie countenance appeares,
More then is found in a quick-sprighted child.
Some blush-like tincture sometime di'de his face,
Much like a new-blowne red-leav'd rose: his gesture
Such as beseemd one of so royall race:
More pallid-hu'd and wan looks his faire sister,
Whose pure-white yvorie forehead, there adornes
With wondrous grace, two new-sprung silverie hornes.

And

And thus farre *Claudianus* touching the birth of Sol and Phœbe. In this conclusion of the Statues and and Images of Sol, may also be inserted a breefe touch and description of Aurora, who although in the vpper region of the higher heauens, she goeth as it were as herald and messenger of Phœbus, discouering to the world his gladsome comming and returne, yet I thought it fittest in this treatise to postplace her, and to speake of her after his mention, and succeeding him: for so much indeed, as she is wholly engendred, and receiueth her being frō the vertue of his beames, and is no other but that rubicund & vermillion blush in the skies, which the fierie ardencie of the suns first appasence worketh in the orientall parts of the heauens, and from thence discending, beutifies with such resplendant guilture the forehead of our hemysphere: neither doe I find (although with the ancients she was held and worshipped as a goddesse) that she hath any Statues, Images, or Altars dedicated vnto her. *Homer* describes her of the aspect of a young virgin, hauing her haire dishevelled, and hanging loose about her shoulders, being of the colour of the purest gold, and that shee sits in a glorious chaire, compacted also of gold, with all the rest of her vestures of that colour, hue, and glister. *Virgil* sayth, That vpon the instant time of the sable faced nights departure, shee commeth with one of her hands full of roses, gilliflowers, and lillies, taken out of a little basket which shee carrieth in her other hand, and after that those twinkling candles of the firmament are by her approch fled and vanished, shee besprinkleth those flowers on the marble.

Homer.

Virgil.

ble pauement of the lower heauens, adorning the same with a wondrous grace and vnspeakeable beautie. Others there are that describe her, holding in one of her hands a flaming torch, and that shee is drawne in a gorgeous and starre-bespotted chariot by winged Pegasus, which fauour she obtained of Iupiter by many importunate requests, presently after the downe-fall of Bellerophon: and this farre touching the Statues of Phœbus, and descriptions of Aurora.

Diana.

FOr so much as among the auncients the Moone was euer reuered and adored vnder diuers and seuerall names, so likewise did they then erect and dedicat vnto her Statues, Altars, and Images of diuers and seuerall formes, for that with some she was called Diana, with others Proserpina, with others Hecate, with other some Lucina, and in Ægypt generally entearmed Isis. And according vnto such the proprietie of her names they so ascribed vnto her, would they expresse her proportion of bodie, her habit, her natures, vertues, and effects. And therefore according to the description of *Propertius*, shee was depictured in the shape and due resemblance of a young and pleasant-looking virgine of most amourous and beauteous aspect, hauing on either side of her forehead two small glistering hornes, newly peeping forth: and that she is most gloriously drawne through the aire in a purple-coloured coach by two furious and swift-paced horses, the one being of a sad and darkish colour, the other

Propertius.

other beautifull and white, which (according to *Boccace*) entendeth her powerfull operations, as well in the day as in the night. *Festus Pompeius* writeth, That her charriot is drawne by a Mule, comparing her (being cold of nature) to the barrennesse and sterrillitie of that beast; and as her selfe giueth no light or splendour of her selfe, but borroweth such her brightnesse of her brother Phœbus, so the Mule neuer engendreth by any of her owne kind, but by asses, horses, and other like beastes. There are also who depicture the chariot of the Moone, drawne by two white bullockes (as *Claudianus*) when he speaketh of that great search and enquiry which Ceres made for the finding out of her rauished daughter. It is read, that in many places of Ægypt they reuerenced the Image of a bullocke with wonderfull zeale and veneration, which they cut out and depainted of a sad colour, hauing one of his flanckes bespotted with diuers white stars, and on his head were placed two such sharpe homes, as the Moone seemeth to carrie in her cheefest waine, and lights imperfection. And in those places they offered great Sacrifices vnto her vpon the seuenth day after any child was born and brought into the world, as in token of their gratefulnesse and thanksgiuing for the safe deliuerie of such new-borne infant: for from the moisture and humiditie of the Moone (say they) the woman receiueth speedier deliuerance, and the child easier euacuation. And for these causes would they oftentimes inuoke her gracious assistance, entearming her the most mightie, mercifull, and most sacred Lucina. *Marcus Tullius* writing against *Verres*, describ-

Boccace.

Festus Pompeius.

Marcus Tullius.

describeth there a Statue or Picture of Diana, which he brought from out a temple in Cicilia, and he saith that it was of a wondrous heigth, and huge demension, hauing the whole bodie circumcinct with a thin vaile or couerture, the face of it of a most youthfull and virgineall aspect, holding in her right hand a liuely-burning torch, and in her left an yuorie bow, with a quiuer of siluer-headed arrows hanging at her back. Pausanias. The torch or firebrand (as *Pausanias* sayth) signifieth that brightnesse and day-resembling splendor, which she so graciously affordeth to the vncertaine steps of forren-nationed pilgrimes, and disconsolate trauellers: the sharpe pointed arrowes meane those dolourous fits and passions that women feele at their childs deliuerance, which in this point is appropriated vnto her as she is Lucina. Among the Poets Diana is called the goddesse of hunting, and imperiall gouernesse of pleasant groues, shrub-bearing hils, and christal-faced fountaines: giuen vnto her as some hold, for that in the heauens she neuer keepeth any direct course, but wanders and straggles from that true and perfect circuit which the sunne alwaies obserueth, as likewise hunters in the chase and pursuit of their game leaue the most accustomed and trodden paths, posting through vncouth thickets and way-lesse passages: and they depicture her in the habit of a young nimph, with her bow ready bent in her hand, a quiuer of arrowes hanging at one side of her, and to the other is fast tied a most swiftfooted greyhound, with a coller about his necke set and inchased with many rich stones of infinite value, and after her follow a troope of siluan

virgines and light-paced huntreſſes, whoſe habites and aſpects I remember to be by ſome thus deſcribed.

Early one morne old Tithons ſpouſe aroſe,
And raiſd young Phebus from his quiet reſt,
Drawing the curtaines that did them diſcloſe
Him faſt twixt Thetis armes whom he lou'd beſt.
He when he heard the ſummons of the day,
After ſome ſweet repaſt ſtreight ſtole away.

Scarce was he mounted on his glorious car,
When thwart th'ambitious hils and lowly plaine,
Scouring a pace, you might perceiue a far
A troupe of Amazons to poſt amaine,
But when they neerer came vnto your view,
You might diſcerne Diana and her crue.

A careleſſe crue of young-year'd Nimphs, deſpiſing
The ioyous pleaſures and delights of loue,
Waſting their daies in rurall ſports deuiſing,
Which know no other, nor will other proue.
Wing'd with deſire to ouertake the chace,
Away they fling with vnreſiſted pace.

Some haue their haire diſheuel'd hanging downe,
Like to the ſuns ſmall ſtreames, or new gold wires,
Some on their heade doe weare a flowry crowne,
Gracing the ſame with many curious tires,
But in their hot purſute they looſe ſuch graces,
Which makes more beautie beautifie their faces.

Their neckes, and purple-vained armes are bare,
And from their yuorie shoulders to the knee,
A silken vesture o're their skin they weare,
Through which a greedie eie would quickly see.
Close to their bodies is the same ingerted
With girdles, in the which are flowers inserted.

Ech in their hand a siluer bow doth hold,
With well-stor'd quiuers hanging at their backes,
Whose arrowes being spent, they may be bold
To borrow freely, so that none ere lackes:
They neuer need be niggards of their stove,
For at their idle times they make them more.

Sometimes when hotteſt they pursue their chases,
You may perceiue how fast the sweat distilleth
In hasty-running streames adowne their faces,
Like seuen-fold Nilus when she prowdly swelleth:
For from the time that first Hyperion burneth,
They cease not till the widowed night returneth.

And in that swartish and estranged hue,
Caused by th'abundance of such blubbred beate,
They looke like youthfull men at the first view,
So are their beauties ouer-drownd with sweate.
Thus are those nimble skipping Nimphs displaid
That vse t'attend that Goddesse, Queene, and Maid.

And thus much touching the deſcription of thoſe virgines, which are ſaid to accompanie that woods-delighting goddeſſe in her ſports of hunting.

Pauſa-

Pauſanias writeth, That the bow in which Diana her ſelfe vſeth to ſhoot, is made of the ſaddeſt coloured Ebonie, cleane contrarie to the opinion of *Ouid*, who directly deſcribeth it to be of the pureſt gold: and hee further writeth, that her chariot is drawne by two white Hinds, (as *Claudianus* likewiſe affirmeth) when hee ſayth: Pauſanias. Ouid. Claudianus.

Downe from the ſteepeſt clouds-o're-peering mountaines,
Drawne in a chariot by two winged hinds,
Poſts the commandreſſe of the groues and fountaines
With greater ſpeed than Eols angrie winds,
O're hils and valleyes, rocks, and roughest ſeas,
Theſe golden-horned hinds goe where they pleaſe.

It is read likewiſe with *Pauſanias*, that in Arcadia was a Statue made of Diana, all couered ouer with the skin of a Hind, and from her ſhoulders there hung a quiuer of arrowes: in one hand ſhee held a burning lampe, and the other ſhee leaned vpon the heads of two gentle ſerpents, and before her feet there ſtood a hound, cut out and proportioned with wondrous great art and induſtrious labour of the workeman. The auncients firſt began to conſecrate Hinds vnto Diana, ſince that time that ſhee ſent ſuch infectious plagues among the Grecians, in token of her diſpleaſure which ſhee conceiued againſt Agamemnon, for killing a Hind. And afterwards alſo among the Romanes they did commonly ſacrifice a Hind vnto her, adorning their holy ſanctuaries and temples with the hornes thereof. And hetherto for the deſcription

of the Moone as she is Diana, who was oftentimes also among the auncients called Triuia, and depictured with three heads, which indeed rather belongeth vnto her as Hecate, and not as Diana. This Hecate the auncients worshipped and adored, as she that had the guard and keeping of all crosse waies, and such lanes as in the end concurred and conioined themselues in one, and for that cause they depictured her with three heads, whereupon *Ouid* thus speaketh:

If in thy trauell thou doe misse thy way,
Doubtfull and wauering how to guide thy paces,
Enquire what Hecate to that will say,
Who for three seuerall waies hath seuerall faces,
Inuoke her aid, and she will guide thy feet,
Which alwaies after the true path shall keepe.

From whence likewise it proceeded, that *Virgil* oftentimes cals her Trigemina, Triuia, and Triforme. And it is said, that Orpheus ascribed vnto her such faces, meaning to declare thereby the diuers and sundrie aspects which we oftentimes may discerne to be in the Moone, and that her vertues and effects are powerfull and working, not onely in the heauens where shee is called Luna, and on the earth where shee is knowne by the name of Diana, but also extend down euen to the bowels of Erebus, where shee is called Hecate and Proserpina, where it is supposed shee remaineth during the time of her lights absence from the worlds view and illustrement. And these things *Eusebius* thus expoundeth. The Moone (saith hee) is

Eusebius.

called

called Hecate and Triforme by reason of the many shapes and figures that appeare many times to bee in her countenance, which proceedeth from the quantitie of the light which she receaueth from the beams of Phœbus. The auncients appropriated the Lawrell vnto her as due vnto her from her brother Apollo. And thus much as shee is Hecate. The Ægyptians (as I haue alreadie said) worshipped the Moone vnder the name of Isis, and her they depictured couered with a blacke and sable vesture, in token that of her selfe shee giueth no light. And it is written by the Poets that she was the daughter of the floud Inachus, and called by the name of Io, and after that she lost her virginitie to Iupiter, shee trauelled into Ægypt, where among them she was so entearmed by the name of Isis. And they framed her Statue, holding in one hand a Cymball, and in the other an earthen vessell of water, wherupon (as *Seruius* sayth) many supposed her to bee the Genius of Ægypt, in that through such her depicturance the nature of that country was opened and discouered: vnderstanding by the Cymball which shee so holdeth in one of her hands, that vncouth noise and farre-heard murmure which Nilus rouseth forth; when with her tumbling and furious billowes shee ouer-washeth the spacious fields of Ægypt: and by the other vessell of water, the many Riuers, Pooles, and Lakes in which that Country excelleth. *Apuleius* reporteth, that after his recouerie from his transmutation into the forme of an asse, hee dreamed to haue seene Isis appeare one night before him in a vision, and hee there so describes her, as it may bee easily gathered

Seruius.

Apuleius.

thered that shee was the very same as I haue alreadie set downe Luna to be, and which the Ægyptians with so straunge and new-found ceremonies so adored.

Martianus *Martianus* writeth, That Philologia entring into that spheare of the Moone, saw there many and diuers-framed Cymbals, and likewise the torches of Ceres, the bow of Diana, the Timbrell of Cibele, and a kind of shape also with three hornes, which I haue already said to bee in the Moone: all which things are appropriated and due vnto Luna. But returning to the de-

Apuleius. scription which *Apuleius* so maketh of her in such his vision, he sayth, That shee then seemed vnto him as it were all wet and new come out of the sea, with her haire hanging loose about her shoulders, and vpon the crowne of her head was mounted a most curious and delicate chaplet, composed of diuers sweet-smelling and sundry-sorted flowers, in the midst of her shining forehead appeared a certaine squared and quadrangulate circle, glittering with wonderous lustre and vnspeakeable coruscancie: on either side of her stood certaine young whelpes of Serpents: her aparrell seemed to bee of diuerse colours of a most subtle and thin substance, some part of it shewing white, and of an ashie hue, otherwhile darkish and sad, and in some other places of it, it appeared reddish and high coloured. And ouer this garment she wore one other of all blacke, yet glistering in that kind, and of a most perfect iettish hue, which was very thicke bespotted and adulterated with true-shapt starres of gold and siluer, amidst the which was inserted a most glorious and bright-shining Moone, formed ouer with inimi-

table

table art of the workeman, and round about the hem or skirt of this vn-matchable vesture was interposed a most curious and delicate border of verdent foliature, intrauersed among the liuely depicturances of all kinds and sorts of fruits. In her right hand shee held a certaine instrument made like a Cymball, which of it selfe would yeeld forth a most shrill and lowd report: from her left arme hung downe a straunge-fashioned vessell, compacted clean of gold, with the handle and foot of it proportioned into the forme of a liuely serpent, which seemed mightily puft vp and swoln with poyson: and before her feet there was placed a certaine ornament and skilfull deuise, made of the leaues of palme. And thus farre *Apuleius* describes the apparance of Isis. The varietie of such her colours in her apparrell, may be drawne into these naturall reasons: for that the Moone doth oftentimes turne her selfe into diuerse aspects, which thereby denotate the diuersities of the natures of seasons succeeding, as hir rednes and high colour foretelleth the approch of furious and blustring winds, her dark and muddy-hued looke the clustring together and conglomeration of watrie clouds from which issueth ouer abundance of raine and moisture, and her white and cleare aspect pretokeneth calmes and serenitie of weather: her vpper garment being black, signifieth as I haue said, that she hath no light of her selfe. Some thinke, that the Cymball which *Apuleius* describes so to bee in one of her hands, discouered those old vsances of the auncients, who in those times credibly supposed to haue infinitely pleased the Moone by making certain strange

musicall noices which they caused by certaine instruments then in request among them: others say, that it intended that pleasant sound which the Moone in her reuolution through the vpper heauens is heard to make, which is also the opinió of the Platonicks, who affirme, that the stirring of the celestiall orbes yeeldeth forth a most harmonious and delightful musick.

Herodotus. *Herodotus* sayth, That in those sacrifices which the Ægyptians vsed so to offer vp to Isis, the women accustomed to play on Cymbals, and the men on tabers, honouring such their feastiuals with infinite sorts of rites & ceremonies of solēnization. The vessell which hung downe from her left hand, signifies the liuely motion and stirring of the waters, caused by the operatiue humiditie of the Moone, wherevpon it is supposed, that according to her fulnesse or decreasing of her light, the sea receaueth that prowd and loftie carriage of her billowes in her flowing, and that lowly and deiected demeanure in her ebbing: and for that the often changes and alterations of the Moone, may in some sort touch the vnstedfast and vncertaine remaine of all things in mans life, it is not amisse to re-

Ambrosius. member the sayings of *Ambrosius*, who many times alludeth the goods, possessions, and pleasures, which here men doe enioy to the inconstant and mutable changes of the Moones aspects, noting thereby, that there is nothing on the earth firme, permanent, or euer during, but that all the beauties and ornaments of the world are wasted and spoiled by the seuere tyrannie of all-deuouring time: wherupon (according to the opinion of manie) the Romanes afterwards

(such

(such especially as were nobly descended, and of auncient family) wore alwaies on the tops of their shoes certaine little Moons curiously depainted, insomuch, as that they being of mightie reuenues and of powerfull commands, might so bee remembred and put in mind of the casualtie and doubtfull enioying of such their world-bred felicities and terrene pleasures: and that continually meditating on such the instabillitie of fortunes gifts and fauours, they should not grow insolent, prowd, forgetfull of their being, or ouerhighly thoughted. And thus much concerning the Statues of Diana.

Iupiter.

THat euer-memorable and famoused preuailement which Iupiter so victoriously carried ouer his father Saturne, in expelling him from the imperiall gouernement of the heauens, with manie other valerous and haughtie performances by him atchieued, purchased and won vnto him such wondrous reputation and credite among the auntients, that they not onely dignified him with all titles and graces of warlike honour, but also deified him with such reuerence and adoration, as they euer afterwards held him as a most mightie and powerfull God, exuperating any of the rest in the heigth of glorie, state, and magnificence, and so accordingly erected vnto him most sumptuous temples and costly altars, repuring him indeed to be the only and especiall god that had the power and authoritie to befriend or prosper

the estates of men here below, or to plague & scourge them with crosses, miseries, and mortalities, whereupon the Latines called him *Iupiter a iuuando*, for those many benefits and good turnes wherewith hee possessed the people then liuing on the earth. The Platonickes vnderstand by Iupiter the soule of the world, and that diuine spirit, through whose mightinesse all things whatsoeuer first receiued their being, and still ioiously increase and flourish in their instant continuance: and such powerfull spirit and commander they entearmed by the name of god. *Orpheus* (that farre-famed Theologian among the Greekes) ascribed thus much vnto Ioue, that he was the first before any thing in the world receiued forme, and shall continue the last after the consumation and dissolution therof, and that he sitteth on the highest part of it, whose feet reach downe to the lowest and basest corner thereof, within whom is contained earth, water, aire, fire, day, and night: whose Image he thus setteth forth, his head (sayth hee) with those his golden-hued lockes, is the beauteous firmament gloriously adorned with such infinite armies of tralucent stars, and from eeh side of his temples peepe forth two yong golden hornes, signifying by the one the East, & by the other the West, his eies are the Sunne and the Moone, his shoulders and breast the spacious compasse of the aire, and the wings thereon infixed, intend the furious swiftnesse of the winds, his belly downe to the knee, is the wide earth circucinct with the waters of the sea, & his feet discend downthrough the bowels of the lower center. This description of Iupiter made by Orpheus, is not much

Orpheus.

much vnlike that of Pan, by whom the auncients also signifie the vniuerse, and tooke him and Iupiter to be al one, as his Image or Statue in some sort manifested, which was erected (as *Iustine* writeth) in a temple in Rome hard by the hill Palatine, which appeared to the view almost all naked, saue that it was slightly enshadowed and couered with the skin of a goat. It is read therfore that this Pan was reputed in those daies among the auncients to be one of those gods that remained & kept his habitation among the hils, woods, and groues, for that all of such their gods as they then so worshipped, could not possibly haue roome and seuerall commands in the heauens, but that of necessitie some must be enforced to descend downe and liue below vpō the earth: among the which (as I haue said) was Pan, who was indeed most of any, adored and worshipped of the sheepeheards, as hee that had the peculiar care and gouernement of their flockes, and of the encreases thereof, whose shape *Siluius Italicus* thus setteth forth:

Iustine.

Siluius Italicus.

Vpon the sheepeheards cheefest feastinall,
When downe the floure-imbroder'd lawnes they trace,
Playing on Oten pipes most musicall,
To whose due steps they frame a true-kept pace,
In front of all the troope you there may see
Goat-eared Pan in this solemnitie.

From out his head two small-tipt new-growne hornes
Aduance themselues, about whose other side
A flourie garland twines, and there adornes

His curled temples with a wondrous pride,
His face is of a reddish blush and fierie,
From which doth hang a stiffe-rough beard and hairie:
And for his bodies vesture he doth weare
The finest skin of the most spotted Doe,
That euer any in those woods did beare,
Which from his shoulders loose hangs to his toe,
And when he walkes, he carrieth in his hand
A sheepeheards hooke made of a knotlesse wand.

After such his description hee progresseth further, and saith, That he is of that maruellous firme footing, that hee easily climeth vp, and ascendeth the most craggie and steepe mountaines that bee, and is of a most wonderfull speed and swiftnesse in his running, alluded therein to the nature of the world, which in his reuolution and circumference turneth about with a suddaine and quicke dispatch of time. *Seruius* sayth, That the auncients so shaped Pan with hornes, as entending thereby the beames of the sunne, or those hornes of the Moone, which shee seemeth in her imperfection and lights decreasing to carrie. *Boccace* vnderstandeth by such his hornes, newly sprung forth and reuersed towards the heauens, the celestiall bodies which receaue knowledge and conceiuances by two manners; the one by art, through which by Astrologicall skill and iudgement, the course and extrauancie of the starres is proportioned and knowne with their habitations, natures, and distances; the other is that continuall proose and efficient power

Seruius.

Boccace.

which is employed here in things below: The redneſſe and high colour of his face, ſignifieth that pure and liuely fire, which aboue the reſt of the elements is adioined next to the heauenly ſpheres: his long beard hanging downe ouer his breaſt, meaneth the two ſuperior elements, Aire and Fire, which are of nature, force, and operation, maſculine, and they infuſe their workings and impreſſions in the two below, which are feminine: The ſpotted veſture which hee weareth ouer his ſhoulders, ſignifies the eight ſphere, ſpotted and beſpangled with ſo many gliſtering ſtars, which couer all things belonging vnto naturall encreaſes: The Sheepeheards hooke which hee alwaies carrieth in one of his hands, diſcouereth (according to *Boccace*) the rule and gouernment which Nature beareth ouer all terrene things: And in that it is at one end ſomewhat crooked and retorted, it vnſhadoweth (as *Seruius* ſayth) the courſe of the yeare, which in it ſelfe is circumfered and bended: And in the other hand ſome place a whiſtle or pipe made of ſeuen reeds, demonſtrating thereby the celeſtiall harmonie aboue, which hath in it ſelfe ſeuen ſeuerall ſounds, and ſeuen differing voices, according to the reuolution & working of the ſeuen ſpheres, from which they receaue ſuch their muſicall motion. And this *Macrobius* vnderſtandeth many times for Eccho, whom the auncients report to be moſt entirely beloued and endeared of Pan, of whome (beſides that which *Ouid* ſpeaketh of her in the tranſmutation of *Narciſſus*) it is read, that ſhe was a goddeſſe, and the daughter of Speech, and of the Aire, and therefore inuiſible. Whereupon

Seruius.

Macrobius.

Auſonius

Ausonius Gallus.

Ausonius Gallus reporteth, That shee hath oftentimes disuaded and reprehended him whosoeuer will vndertake to depicture her, and *Ausonius* repeats it there in an Epigram, whose sence is thus reduced to a Sonnet.

Surcease thou medling Artist thy endeuour,
Who for thy skill hast reapt such long-lin'd fame,
Striue not to paint my bodies shape, for neuer
Did any humane eies behold the same:
In concaue Cauernes of the earth I dwell,
Daughter of th'aire, and of ech tatling voice,
In woods and hollow dales I build my cell,
Ioying to re-report the least-heard noice,
To greefe-opprest, and men disconsolate,
That tell ech grone their soules vexation,
Their dying agonies Laggrauate
By their plaints accents iteration,
And he that will describe my forme aright,
Must shape a formeless sound, or airie spright.

But returning to Pan, I will proceed in his description, whose lower parts of him are defigured, as it were ouergrowne with marnellous rough and stubborne haire, with the feet of a Goat: signifying hereby the nature of the earth, which in some places is hard, craggie, bushie, and vneuen, being beset with plants, trees, and briars, and in some places champaine, in others full of deepe-discented vallies, and other where very mountainous. Some also will haue Pans hornes signifie the effigies and aspect of the new-

new-changed Moone, his rubicund and fierie face the blushing countenance of the morning against the approch of Phebus, and likewise of the euening vpon his tramontation and discent to the antipodes, whose beames then seeming to reach downe vnto the earth, are vnderstood by his long and sharp-pointed beard. The spotted skin ouer his shoulders, explicates (as hath before been spoken of) the innumerable companies of starres which presently shew forth & aduance themselues vpon the sunnes departure towards the kingdome of Oceanus. The rod or sheepehooke in his hand, meaneth the rule and gouernement which he carrieth ouer all things. By the pipe of seuen reeds may be intended the musical melodie of the heauens, caused (as some hold) by the motion of the sunne. And so diuerse men varie and differ in their descriptions, similes, & applications. *Plato* vnderstandeth through Pan, Reason & Knowledge; and that it is of two sorts, the one of a man, the other of a beast: And for that (sayth hee) it is many times argued and reasoned both truly and falsely betweene two parties, hee entendeth by the vpper part of Pan the truth, accompanied with reason, which being of it selfe diuine, erecteth and lifteth vp it selfe alwaies towards the heauens; and that part below signifies the falsenesse of things, which being harsh, beastly and rude, liueth here in the world, and is onely delighted with the pleasures and foolish vanities thereof. But howsoeuer this description of Pan may be drawne into seuerall meanings, it pleased the auncients so to defigure him from the middle vpward (as I haue said) they framed him to the proportion

Plato.

tion and similitude of a man, with his face ruddie and sanguine, being very hairie, his shoulders and breast couered with the skin of a spotted Doe, Panther, or Leopard. In the one hand he held a sheepehooke, and in the other a whistle, much vsed of sheepeheards, when in their pleasant humors they carroll forth their rurall notes of mirth and iouisance: from the middle downewards hee carried the perfect shape of a Goat, both thighes, legs, and feet. After the same forme and portraiture also were the Faunes, Siluans, and Satyres depictured and set forth, hauing little short hornes growing on their heads, with small eares, and short tailes. And it is read that among some people they are held in very great regard and obseruance, and that they are crowned by them with lillies, and other delicate flowers. They are of a most wonderfull speed in running, and inhabite among the steepest and high-
Plinie. est hils of India, (according to *Plinie*) being of that incredible footmanship, that they are neuer taken vnlesse by extremitie of old age, or other impedimen-
Plutarch. tall disease or sickenesse. *Plutarch* writeth, That there was one of these brought and presented for a rare gift vnto *Sylla*, returning from the warres against *Mithri-*
Herodotus. *dates*. But regressing to Pan, *Herodotus* writeth, That he was one of those eight cheefe and principall gods which were so worshipped and adored among the Ægyptians, and among the Mendesians held in greatest regard and reputation. And vnto him there they dedicated and consecrated the Pine, of whose leaues they composed many curious garlands, and encompassed his hornes therwith: the reason hereof (as some say)

say) was for the loue of a virgine called *Pitis*, afterwards metamorphised into that tree: as it is read also of Syrinx, turned into a reed, whereof Pan so framath his pipes and rurall instruments. And now to the finishing of the Statues of Iupiter, beginning with that which is read with *Porphirius*, *Eusebius*, and *Suida*, who depicture the Image of Iupiter as it were sitting vpon a firme and irremouable seat; to signifie that that vertue which gouerneth and preserueth the world, is firme, permanent, and continuing: the vpper parts of the picture appeare naked and vnclothed, the lower parts couered and inuested: dishadowing therby, that the mercie and compassion of the diuine powers is alwaies manifest and apparent to those that are possessed with an vnderstanding spirit: the lower parts being clothed, meaneth, that all the while that wee are here in the world delighted, and as it were rockt asleepe with the illecebrous blandishments thereof, we cannot any way apprehend superior knowledges, but they are kept obscured, hid, and vnreuealed from vs. In his left hand he held a scepter, for that (say they) on that side of the bodie lieth the principall part of man, being the heart, from which are dispersed and sent out the vitall spirits and powers of the body: and as the king ruleth absolutely, and commandeth ouer his people at his pleasure, so the world, & al things cõtained therein, are tied in subiection and dutie vnto the will of the highest king. In his right hand they place a mightie Eagle, ioyned with the portraiture of Victoria, meaning thereby as by the other, that as the Eagle ouer all other birds whatsoeuer ruleth as cheef,

Porphirius. Eusebius. Suida.

so all the men in this world, and all other things inclosed within her spacious embracements, stand vassalized and subiect to the all-commanding power of Iupiter. And this picture was erected in Piræus, a stately and magnifique gate of Athens. The Ægyptians framed vnto themselues for the picture of Iupiter, a peece of squared wood, wherein was proportioned two round circles, as it were one ouer the other, through which there seemed to creepe a Serpent, hauing the head of a Sparrowhawke. The circles intended the wideneſſe and rotunditie of the world: the Serpent the great commander and conſeruer of all things therein; for among the Ægyptians and Phenicians they held that Serpents were of a diuine and supernaturall power, as hauing such speed and swiftneſſe in their going, without the supportation of any exterior lim, carried onely by an interior spirit and liuelineſſe, which makes them so often wreſt & retort their bodies with so many flexuous and winding turnings, and that they liue on the earth a wonderfull long time, as disburdening themselues of their years, by dispoiling and vncasing them of their vpper skins, and so instantly againe rebecome youthfull and vigorous: the head of the Sparrowhawke signifieth nimbleneſſe, promptneſſe, and agilitie. *Martianus* (when hee writeth how Iupiter summoned all the gods to the marriage of Mercurie and Philologia) depictures him there impalled with a regall crowne, all adorned with most precious and glittering stones, ouer his shoulders he weares a thin vaile, wouen and made vp by Pallas owne hands, which appeareth all white,

Martianus.

where-

wherein are inserted diuerse small peeces of glasse, formed out into the due proportion of the most resplendant starres: in his right hand hee holdeth two round bals, the one wholly of gold, the other halfe gold and halfe siluer: in the other hand an yuorie Harpe with nine strings; his shoes are made of the greene Smarald, and he sitteth on a footeloth, wherein is wrought and intexed diuerse straunge workes, with the feathers of a Peacocke, and hard by his side lieth a tridentall gold-embossed mase. And so farre *Martianus* among manie other his descriptions, sets him forth. In many Countries the Statues and Images of Iupiter were so depictured, as they thereby discouered not only what hee was, and of what vertue, power, and commaund; but gaue light as it were and admonished Princes and Gouernours how to proceed in the execution of their rule and authority, as being on earth the viceroyes and vnder kings vnto Iupiter, appointed and installed by him to see iustice and equitie truly and effectually ministred and performed. And *Plutarch* writeth, That in some places of Crete were Statues erected of Iupiter, which had all the proportion and shape of a humane bodie, saue that they had no eares, signifying thereby, that he that commandeth in superiour authoritie aboue others, ought not to be persuaded or carried away by any priuate conference, or glosing insinuation, but must stand vpright, firme, and stedfast, not leaning to one side more than to another, whereby he may be known not to fauour or partialize. And contrarily, the Lacedemonians framed his picture with foure eares, as

Plutarch.

that Iupiter heareth and vnderstandeth all things, alluded also to the wisdome of Princes and Magistrats, which ought to haue information of euery cause or matter throughly before they deliuer out a definitiue sentence or iudgement: and likewise that they receiue and admit intelligences and notices how their lawes, precepts, and edicts, are kept and obserued among their subiects. *Pausanias* reporteth, That among the Argiues there was erected in the temple of Minerua, the Statue of Iupiter made with three eies; two of them seated in their right places, and the other in the middle of his large forehead: vnderstanding thereby, that he hath three kingdomes to gouerne and maintaine: the one the heauens, as that especially and intirely commanded by him: the other Hell, which is there vnderstood by the earth, which compared with the wondrous glorie and beauteous excellency of the heauēs, may in that respect worthily merit that name: and the third kingdome is the sea, for so much as *Æschylus* in manie places entitleth him with the name of the lord and commander of the watrie gouernement and dominion. It is read also, that hard by the pictures of Iupiter, was alwaies placed the Image of Iustitia, as that kings and great potentates might not commit anie thing wherin iustice and right were not administred. And much to this purpose *Plutarch* writeth, That in Thebes were certaine Statues and Images of Iupiter made without hands, demonstrating thereby the dutie of Iusticers, and authorised Officers, for that indeed they ought to bee as it were without hands; that is, that they should not receaue any kind

Pausanias.

Æschylus.

Plutarch.

of

of bribe or reward, nor bee corrupted with the enticing proffers of bounteous gifts, whereby they might become iniurious to the true deseruers of right and equitie, and bee drawne to giue wrongfull iudgement vpon the truth-inferring pledant. Some there are also who haue defigured him without eyes, as by that meanes Iusticers, and men authorised for deciding lites and controuersies, might not see their dearest friends in such times of pleading, and so not put in mind either of friendship, kinred, or other occasion to lead them to partialitie. And it is thought that this Iupiter with the Romanes, was the same which they then entearmed *Deus Fidius*, so reuerenced and adored among them, whose picture was alwaies kept among their most sacred and regarded reliques, and it was thus composed: There stood in the midst of a Temple a great Colosse of marble, out of which was framed and hewen with great curiositie of art, a window, in which were insculped three figures, whereof one of them which stood and was placed on the right hand, being in the forme of a well-yeard man, full of modestie and grauitie, had these letters engrauen vpon it, *Honor*: The other on the left hand, formed into the portraiture of a woman in Matrone-like habite, carried these letters, *Veritas*. These two pictures seemed to hold one another hand in hand, before whom there was placed the third figure, of the proportion of a young man, of beauteous, yet sober aspect, on whose head were infixed these words, *Deus Fidius*. And thus much touching that note, taken from the writings of *Pausanias*. There haue beene few Statues compo-

composed of Iupiter, to which hath not been annexed the shape of an Eagle, which bird of all others the Auncients haue most often appropriated vnto him, by which (as it is poëtised) his glorious charriot is swiftly drawne and conueied through the airie passages. Some hold, that Iupiter when hee warred & was conuersant here below in many fights & skirmishes, was by many signes and tokens giuen by an Eagle, assured of prosperous and fortunate successe, which afterwards fell out true, he himselfe victoriously triumphing in those wars: Or that as he is feared and adored among men, so the Eagle carrieth a superioritie, and raigneth as Empresse ouer all other birds. Among the Eleans (a people in Greece) the Statue of Iupiter was compacted of gold and yuorie, and himselfe sitting vpon a regall and stately seat, was impalled with a coronet, made with the leaues of an Oliue. In his right hand hee held the Image of Victoria, crowned in the same manner: and in his left hand a sceptre, tempered of diuerse and sundrie mettals, on the top whereof was mounted the true portraiture of an Eagle: his shoes were all of gold, whereon was set forth and depainted the formes of diuerse strange beasts and of rarest flowers. The seat it selfe was cleane gold, in which was inchased with most excellent embellishments and curious politure, the liuely representation of many vnknowne birds and fishes. And this Statue was vpheld and supported by foure Images of Victoria, hewen out and proportioned with inimitable skill of the art Topiaria. And it is read, that in Caria (a region in the lesser Asia) was erected a Statue of Iupiter, holding

holding onely in one of his hands a Poleaxe, and *Plutarch* alledgeth this reason for it, saying, That *Hercules* after that hee had ouerthrowne and slaine *Hippolita*, Queene of the Amazones, tooke them from her and carried away among other her armes, this poleaxe, which afterwards he gaue to *Omphale* his wife, which by birth was of Lydia: and in this respect the kings of Lydia alwaies afterwards vsed to carrie with them in the warres such weapon, and held and regarded it as a thing sacred, and of a wondrous respect. This weapon through the succession of manie kings in the end came to *Candaules*, who not vouching to carrie it himselfe alwaies, gaue it in charge to one that accompanied next vnto him, who afterwards with *Candaules* himselfe was slaine by *Giges*, then triumphant victor ouer those warres so vndertaken: who among other spoiles and reliques, carried and brought the same away into Caria, which first the Amazonian commandresse so lost to *Hercules*. And this was now infixed in the one hand of this Statue, which was dedicated vnto Iupiter. And thus much touching the Images, Statues, and Pictures consecrated vnto him.

Iuno.

THose that haue written, that the Auncients vnder the names of diuerse gods haue worshipped the foure elements, haue vnderstood by Iuno the Aire, calling her the sister of Ioue, by whom is meant also that element of Fire. And as they then adored and worshipped him as supreame gouernour

of the heauens, ſo likewiſe they entearmed and entituled her the Queene and Ladie thereof, being both indeed the ſuperiour elements, which in themſelues haue greater ſtrength, vertue, and operation in the creation and encreaſe of things here below than the other two: and oftentimes alſo they take Iuno for the earth, and in that reſpect acknowledged as the wife of Iupiter, in that (ſay they) there falleth from aboue a certaine powerfull and engendring ſeed on the earth, by whoſe ſtrength and vertue it receiueth means and abilitie to bring forth, maintaine, and nouriſh what we ſee here produced. There are manie alſo who haue worſhipped and taken this goddeſſe the ſame as Luna, cognominating her by the name of Luna, as it were ſignifying thereby, that ſhe giueth light & guidance to the deliuerance of the new-borne infant. From whence it grew, that the auncients parting (as it were) and diuiding the parts of men ſeuerally and aſunder, giuing vnto euery god ſome one part, ſome another, whereof they ſhould take charge and care, haue dedicated the eye-lids vnto Iuno, in that they are placed and next adioined to our eies, by which we receaue our light and ſteps direction, and that they ſeeme to defend and protect the puritie of their vertues from any hurtfull and offenſiue thing that might otherwiſe fall downe, and get in vpon them. The Statue of Iuno hath been framed by the auncients into the proportion of a woman of middle age, yet habited like a graue Matron, holding in the one hād a ſiluer veſſell, and in the other a ſharpe-pointed ſpeare: and although it may ſeeme ſtrange to place in the

hand

hand of Iuno this warlike weapon, shee being of her selfe naturally mild, peacefull, and gentle, yet the auncients haue so defigured her, in that she is many times also fierce, wrathfull, and furious, as shee shewed her selfe when shee conioined with the Grecians to ouerturne the prosperous estates of the Phrygians, aduenturing her selfe in person, accompanied with Minerua amidst the most perrillous and desperate skirmishes of those warres: as *Homer* among those his notes more copiously remembreth it, where also hee sayth, That her chariot (for in those times the greatest Captaines and especiall commaunders alwaies fought in chariots) glistered as it had been beset with purest carbuncles, the axletree was of solide gold, the wheeles of Ebonie, whose circulous plates with the nailes thereof were cleane siluer, the chaines whereunto the horses were tied, were gold, and the seat wherein she her selfe sat mounted, was of the most refined siluer, beautified, adorned, and bespotted round about with starres of gold. And although at all other times almost shee is depainted to bee drawne in her chariot by two gentle birds, yet at this approch shee is reported to bee carried by two furious horses. And *Virgil* likewise describes her in such a chariot, when he saith that shee affected and fauoured Carthage very much, as to leaue there her chariot, horses, & furniture thereof. *Homer* by the many and sundry colours which appeare to bee depainted in that her chariot, vnderstandeth and meaneth the seuerall aspects of the aire. And *Boccace* taketh it otherwaies, saying, that she is so gloriously set forth and adorned with colours, to signifie

Homer.

Virgil.

Homer.

Boccace.

that shee is goddesse of riches, and such her weapons so belonging vnto her doe vnshadow, that for riches, wealth, honour, and aduancements, men vndertake armes, and are conuersant in the greatest dangers of the warres. And shee is also oftentimes pictured with a scepter in her hand, to shew that shee hath the bestowing of gouernments, authorities, & kingdomes: as likewise shee promised Paris vpon such his censure of beautie betweene the three goddesses. Vnto her also is dedicated among the auncients, the Peacocke, as the bird cheefly appropriated vnto her; as that men are so drawne and allured with the desire of riches to the possession and embracement thereof, as the diuerse-coloured feathers of this bird, enticeth the beholders eyes more and more to view, & to gase vpon them. And *Boccace* (speaking of the progenie of the gods) saith there, That men of mightie reuenues, treasures, and possessions, are alluded to this bird, as that they are prowd, insolent, desirous to ouer-rule all men, and well pleased to be soothed vp and flattered in such their thrasonicall humours and ouer-arrogant haughtinesse, desirous to be praised & extolled, whether iustly or vndeseruedly, it matters not: of which sort of people, as in those times of *Boccace*, so I doe not thinke also, but in these daies many of them may be easily found out. Among the auncients it is deliuered, that the messenger of Iuno is called Iris, by which name also the Rainebow many times is vnderstood, and that shee was the daughter of Thaumante, which signifieth admiration, insomuch as the strange varietie of the colours thereof, possesseth the beholders.

Boccace,

ders minds, with a continuing wonder and admiring continuation. And shee is apparrelled in loose vestures for the more nimblenesse and dispatch of the goddesses affaires and negotiations, who besides this messenger had also fourteene other nimphs, continually awaiting vpon her, prest and readie to performe all dutious seruices, and seruiceable duties: as *Virgil* affirmeth when he sayth, that shee promised vnto Eolus the faireſt & most beautifull of all her handmaids, if he would let loose his then imprisoned winds to the dispersing and scattering of Æneas fleet, then bound for the coasts of Italie. And these are said to bee the causes of the changes and alterations of the aire, making it sometimes faire, sometimes tempestuous, rainie, and cloudie, and some other times sending down haile, snow, thunder, and lightening. *Martianus* depainting Iuno sitting in a lower chaire vnder Iupiter, thus describes her: She hath her head (sayth he) inuested and couered with a thinne white vaile, on the top whereof is seated a stately coronet, inchased & adorned with many most precious and rare-found Iewels, as the Heliotrope, the Smarald, Iacynth, and Scythis, with manie other of more vnknowne vertues and wonder-worthie operations: her inward vestures are composed of some maruellous subtle substance, reflecting with a most starre-like glister, appearing as it had beene made of glassie tinsell; ouer it depended a mantle or vpper couerture of a sad & darkish colour, yet yeelding forth (as it were) a secret-shining lustre and beautie: her shoes were of a most obscure and gloomie colour, as signifying the sable countenance

Virgil.

Martianus

Heſiodus. of the night, although *Heſiodus* and many others deſcribe them to be of the pureſt gold. In her right ſhee holdeth a thunderbolt, and in the other a reſounding and lowd-noiced Cymball, all which things cleerely explicate the natures of the aire, ſo as I need not now
Pauſanias. any further vnbodie the ſame. *Pauſanias* writeth, That in a Temple in Corinth was a Statue erected vnto Iuno, made by *Polycletus*, of gold & yuorie, on the culme whereof was ſeated a glorious crowne, wherein were inſculped and intrauerſed the pictures of the graces. In the one hand it held a Pomegranate, and in the other a Scepter, on the top of which ſtood the portraiture of a Cuckow, for that it is ſtoriſed that Iupiter when he was firſt enamoured of Iuno, transformed himſelfe into that bird, and ſhe (then a yong virgin) deſirous to take the bird, who glad of that oportunitie, was eaſily entrapped, and after that found meanes to ſatisfie his deſired pleaſure with her. Touching which tale *Pauſanias* ſayth, That although hee did not beleeue ſuch things to be true, nor anie the like which are ſo written of the gods, yet (ſayth hee) they are not altogether to bee reiected, in that there were no ſuch things ſo reported, but were ſtuft and impleat with myſterie, and carried in themſelues an inward meaning and ſecret vnderſtanding, the which no doubt ſome haue by their writings expoſed and vnſhadowed, if by the tyrannie of fore-paſſed times, the memorious notes of ſuch induſtrious fathers, were not blotted out and oblitterated: when in a certaine
Apuleius. Comedie *Apuleius* bringeth in the iudgement of Paris vpon the hill Ida, hee ſetteth forth a young virgine there

there of maiesticall aspect, encrowned with a princely Diademe, with a Scepter in her hand, and in her company the two brothers Castor and Pollux, which on their heads wore stately helmets, wherein were depainted diuerse shining starres. And of these it is read, that they were the sonnes of Iupiter, who were so louing one to the other in reciprocall affection and kindnesse, that one died for the loue of the other, for which they were afterwards by Iupiter seated in the heauens, where they are knowne now by the name of Gemini. The one of these was famoused for wrestling and other sleightfull exercises of recreation, the other excelled in horsemanship and good riding: and both of them manie times are depictured and set forth, riding on two white horses, as (it is read) they were so seene fighting hard by the riuer Sagra, in a certaine battell there. *Eleanus* reporteth them to bee verie strong-bodied, of great stature and manly countenance, yet both of them beardlesse and young, and one so like the other, as is possible to suppose the: they were suted with warlike accoustrements, with swords by their sides, and speares in their hands, and on their helmets were depainted in stead of starres certaine streaming flames, for that it is written, that the Argonauts being once in great misery on the sea, tired with the long continuance of a forcible and all-wracking tempest, and expecting euery minute to deliuer vp their bodies to the churlish embracement of the angrie billow, vpon the praiers of Orpheus there were then seene in the element on the heads of Castor and Pollux, two most bright and fierie-streaming starres, which

Eleanus.

which ſuddaine wonder the afflicted and waue-toſſed ſea men tooke as an aſſured token of inſuing ſafetie, as it afterwards fell out. Whereupon it came to paſſe, that alwaies afterwards that ſtarre was inuocated and called vpon by diſtreſſed Mariners, as *Seneca* and *Pliny* likewiſe report, That the appearance of that ſtar foretelleth ſerenitie of weather, and peaceable calmes. And becauſe this ſtar is ſeated in the aire, and ſo Iuno her ſelfe many times taken for the aire, it pleaſed *Apuleius* (as I haue alreadie written) as he tooke it by tradition from the auncients to accompany this goddeſſe with thoſe two brothers Caſtor and Pollux. It is found with *Pauſanias*, that in a certaine place of Beotia there was a temple dedicated vnto Iuno, in the which was erected her Statue, of a wondrous heigth and extenſion, and it had to name as the Italian giueth it *Giunone ſpoſa*. The reaſon of ſuch name may be this: Iuno on a certaine time vpon ſome occaſions diſpleaſed and diſcontented with Iupiter, in a great choller and furious rage departed from him and went away euen to the furtheſt parts of Eubea, he willing to pacifie and calme ſuch the conceaued anger of his wife, asked aduiſe of *Citheron* then lord of that Countrey, how ſhe might be won, called home, and reclaimed: hee preſently aduiſed him, that hee forthwith ſhould cauſe to bee built an Image or picture of the wood of an Oke, in the due likeneſſe and proportion of a yong virgine, and couering it ouer with ſome nuptiall veſtments, ſhould procure the ſame cunningly to be caried along with him to the place where marriages were then vſed to bee ſolemniſed, that by ſuch meanes it might

Seneca. Plinie.

Pauſanias.

might bee blased abroad how a new marriage was intended, and the old spouse for euer reiected and forsaken. Iupiter liking of this new-deuised plot, instantly proceeded to the execution thereof. And in the end when all matters were readie, and hee himselfe going with this picture in great solemnitie to the accustomed place of marriage, Iuno vnderstanding thereof, suddenly approched, and fearing indeed to bee now cast off for euer, in great anger and iealousie violently tore away the garments of the supposed bride, and finding it to bee a counterfeit Image, and a deuise made onely to reduce her to her old husband, conuerted such her displeasure into new liking & fancie, and at this conceited iest infinitely reioiced. Afterwards among the auncients, this day was (in remembrance of the reuniting of Iupiter and Iuno) held and obserued in great solemnization. This fable *Eusebius* reporteth to bee by *Plutarch* thus vnclouded: The discord (sayth hee) which so arose betweene Iupiter & Iuno, Plutarch. is nothing else but the distemperature and strugling contention of the elements, from whence issueth the destruction, death, and ouerthrow of all things whatsoeuer, as by their quietnesse, concordance, & agreement, they are produced and conserued: if therefore Iuno (which is as much as a watrish, moist, and windie nature) in such their striuing and disagreements ouermaister and subiect Iupiter, there ensue most wonderfull flouds and rainie wetnesse on the earth, as once happened in the Countrey of Beotia, being all ouercouered and drowned with the superabundance of such flouds and waters, till by the reuniting and

knitting together of the old kindneſſe betweene Iupiter and his ſpouſe, the waters decreaſed, ſhruncke away, and diſſipated themſelues into ſeuerall armes of the ſea, which indeed fell out euen vpon that verie inſtant when Iuno pluckt away thoſe cloths, ſo inueſted vpon the Image, and diſcouered the ſubſtance and bodie of an Oke: of which tree alſo it is written, that it was the firſt of all others that ſprouted forth of the earth after the departure of the vniuerſall deluge and inundation of the whole world, and which (as *Heſiodus* ſayth) then brought vnto mankind manifold and ſundrie profites and conueniences, as that by the fruits thereof, men in thoſe daies liued and receaued nutriment, and by the wood of it built and compoſed their manſions houſes and temples. The auncients heretofore haue conſecrated vnto Iuno the Lillie, and thereof haue framed for her diuerſe wreaths and garlands, and they called it the Roſe of Iuno, becauſe being beſprinckled with her milke, they turned & were preſently made white, being before of a ruddie and ſanguine colour, & it is thus fabulized: Iupiter (knowing of the old hatred, and ſpightfull malice which his wife alwaies carried towards *Hercules*) one day (as ſhe lay aſleepe) ſo deuiſed and brought to paſſe, as hee conueyed *Hercules* with great ſecrecie to the paps of Iuno, that thereby he might ſucke and draw from her ſome of her milke, whoſe vertues ſhould diſanull and fruſtrate her old conceaued ſpight, and change the ſame into a new-made loue and kindneſſe. But *Hercules* ſucking ouergreedily, and belike pulling too hard vpon her paps, Iuno ſodainly awaked, and perceiuing

him

him so vnexpectedly there, whom from her soule she so much hated, distractedly as it were started frō him, and by that meanes of violence her milke spurting forth, and making through the element a certaine white list and streake, called by the Astrologers *Via lactea* discended downe on the earth, and fell vpon those Lillies, then growing sanguine and reddish, which afterwards grew discoloured, pale, and milkie white. *Tertullian* writeth, That in Argos a Cittie of Greece, was erected a Statue vnto Iuno, all couered ouer, and behung with the bowes of a Vine, and vnderneath the feet of it lay the skin of a Lyon, which discouered thereby the hatred and disdaine she caried towards *Bacchus* and *Hercules*, both which were highly seated in her greatest disfauour; much like the kindnesse vsed of such in these our daies, for it is poetised indeed, that shee was Stepmother vnto them both. Some haue depictured the Statue of Iuno in Matrones habite, holding in one hand the head of the flower Poppie, and at her feet lying a yoke as it were, or a paire of fetters: by these was meant the marriage knot and linke which coupleth the man and wife together; and by the Poppie the innumerable issue of childrē, which in the world are conceaued & brought forth, alluded to the numberlesse plentie of seed contained in the head of that flower. And this was so appropriated vnto her, for that with many she is supposed and held to be the goddesse of Mariage. And thus farre concerning the Images and Pictures dedicated vnto her. Tertullian.

Terra, o la gran Madre.

THe earth among the Auncients was taken and held to bee the first, and of greatest antiquitie of all other their gods, and in that respect they tearmed her to be the mother of them all. And as they perceiued in her sundrie natures, and diuers properties, so they ascribed vnto her diuers and seuerall names, and erected Statues and Altars vnto her, according to those names, vnder which they then so worshipped and adored her, who (as I haue alreadie written) was with many taken and vnderstood for Iuno: and those statues and images which were dedicated vnto her, were made also many times of many other goddesses: whose properties signified them to bee in nature the same as the earth, as first *La gran Madre, la Madre de i dei, Ope, Rhea, Cibele, Vesta, Cerere, Proserpina*, and manie others which of their places and habitations where they then remained, had their names accordingly; all signifying one & the same thing, being as I haue said, the Earth, frõ the which indeed, & from whose fruits, all things here in the world seeme to receaue their life and being, and are nourished & conserued by the fertilenesse thereof, and in this respect shee was called the mother of the gods, insomuch, as all those gods of the Auncients, which were so superstitiously adored and held in that respectiue regardance, liued here once on the earth, and were fed and maintained by the increases, fruits, & suppeditaments thereof. But to returne to speake of those her seuerall names, first shee was called Ope, (who also was

the

the wife of Saturne) for that it signifies assistance, aid, and adiuuament, in that there is nothing so commodious, helping, or auaileable to the preseruation of human life, as the earth with her encreases: whereupon *Homer* cals her the giuer of life; because by her meanes all liuing things doe breath and enioy vitalitie. And *Martianus* describing her sayth, That shee is enaged, and of many yeares, and growne vp to a great bigneſſe and corpulencie, and saith, that notwithstanding that she is old, she continually bringeth forth issue from her wombe, being as it were encompassed and set round about with her sonnes and daughters: she goeth for the most part in greene vestures, with her vpper vaile ouer her bodie, bespotted with diuers and sundrie colours, wherein is wrought & set forth infinite curious knots, among which are inserted all those things which with mortall men are most esteemed, as precious iems, stones, peacles, and other most rare mettals of vnknowne, and therefore vnspeakeable values. *Varro* (as S. *Augustine* reporteth in his booke calle *de Ciuitate dei*) sayth, that the earth is called Ops, because by mans helpe, industrie, and labour, it becommeth more rich, fertile, and increasefull, and that the oftener it is wrought vpon, tilled, and manured, it reacheth still to more plentie, perfection, and fecunditie. Shee is called Proserpina (according to the opinion of many) in that the blades and stalkes of corne spring forth and grow with such stealing and vnseene progression and fashion of encrease, as the Serpent in her sliding paces smoothly creepeth, and snekingly conueyeth her selfe away. Shee is entearmed Vesta, not

Homer.

Martianus.

Varro.

 because

because she sitteth alwaies clothed and inuested. And
Varro. *Varro* describeth the picture of Ops, (as it is taken out of *Boccace*) to be thus, and he thus expoundeth it: On her head (sayth he) she weareth a stately crowne, made in the forme of many towers and castles, in that the circuit and compasse of the earth is round, like the shape of a crowne, and is repleniſhed and filled with Citties, Castles, and Villages: her apparrell is wouen and composed of greene hearbes, all ouershadowed with frondiferous boughes, discouering thereby the infinite numbers of trees, plants, and flowers, growing on the earth. In one of her hands shee holdeth a Scepter, which signifies, that in the world are manie riches, kingdomes, and gouernements, as also the powerfull commands and mightinesse of terrene Lords and Potentates. By the ball which shee holdeth in her other hand, is meant the roundnesse of the earth, diuided into two spheres: and hard by her is placed a chariot with foure wheeles, which discouereth, that although she hir selfe remaineth for euer firme and irremoueable, yet the workes and negotiations of the world are continually altering, changing, and vnstable, according to the natures and powers of the foure stations of the yeare. This chariot is drawne by foure Lyons, which enucleateth either the subtiltie which husbandmen vse ouer their ground, to couer & hide the seed so soone as it is sowne, from the greedinesse and narrow search of the birds: as Lyons (according
Solinus. as *Solynus* reporteth) are accustomed, when they are chased and hunted by woodmen to sweepe & disperse the dust with their tailes, that so the print and impres-

sion

sion of their footing, might not detect their course of escape, or else to shew, that there is no ground so barren, stubborne, and fruitlesse, but may in time by often cultiuation, & industrious manuring, be made a plenteous & fertile soile, as the Lyons themselues in the end become gentle, tame, and tractable. The emptie and void seats which are placed round about the picture, doe import, that there is no countrey so populous and abounding in people, but are by pestilences, infections, dissentions, and warres, wasted, spoiled, and depopulated; or to shew that in many places of the earth are diuerse countries vnpeopled and desolate. And thus farre *Varro* in his description of Ops. It is read with *Isiodorus*, that the Image of this goddesse, called *La gran Madre*, is framed holding in one of her hands a key, signifying thereby, that the earth in the time of Winter and cold season, is locked vp (as it were) and incloseth within it the seed which is dispersed and throwne downe into it, which at the approch of the Spring and Summer doth peepe forth, and shew it selfe againe, at which time it is said, that the earth is again vnlocked, and openeth her bosome. *Cornelius Tacitus* reporteth, That certaine people of Germanie worshipped and adored this goddesse, as she that of all other was the most friendly & helping to mankind, supplying their wants and necessities with her manifold fruits and encreases. And in that they erected not vnto her (as I haue in some places alreadie written) any Statues, Images, or Pictures, they performed such their adoration in cõsecrated groues, wherein they placed a chariot or coach, couered all

Isiodorus.

Cornelius Tacitus.

ouer

ouer with sacred vestures, vnto which no man might be suffered to approch and touch, but only a certaine Priest appointed to speake to her, as hee onely that knew the goddesse to be there, & was further acquainted with all her vnreuealed matters of secrecie, and in this respect they all gaue him preheminence, place, and dignitie. And this chariot was drawne very solemnely (and with all obseruancie of reuerence done vnto it by the people) by two white Cowes. It is to be pre-intended, that the world in those daies was not afflicted with warres, stratagemes, contentions, intestine broiles, and fatall massacres, neither knew it the vse of yron or steele, the daies and yeeres were then circumfered in ioy, tranquilitie, and hearts content, all places were free, peacefull, secure, and quiet, & vnto this sight and solemnitie the people came flocking in, with great humility deuoting vnto her their poore seruices, with many gifts, presents, and oblation. And after that this goddesse afterward intended to end such her progresse, and to abide no longer below in the world, the chariot with the cloths thereof, was suddainely by some sleightfull art throwne violently into a Lake or Riuer, with the picture of the goddesse in it, and the seruants so appointed for this deuise, all ouerwhelmed and drowned in the water. And it is thought, that this fond ceremonie encreased mightily their opinion and beleefe of such their religion, and caused that she was alwaies among them adored and worshipped as a mightie goddesse. And this goddesse was also called (as I haue alreadie written) Cibele, which name (according to the opinions of many)

manie) came of a certaine mount so entearmed. But *Festus Pompeius* giues her the same nature and vertues, and the same Statues, Images, and Pictures as she hath being Ops, with her chariot likewise drawne by two furious Lyons: which *Aristotle* likewise affirmeth, when writing of many wonders and miraculous things in the world, he remembreth in such his description a certaine stone which groweth on the hill Sipilus in Phrygia, the which who so had found and caried away any part of it into the Temple of Cibele, he should become instantly most dutifull obedient and regardant vnto his parents, although he had before infinitely hated, despised, and by violent and impious hands beaten them: and vnder her picture there in that temple, were placed with great curiosity of art, two stately and maiestical Lyons. But *Diodorus* and manie others are of opinion, that the Lyons so dedicated vnto her, signified, that she was once fed and nourished by them on that Mountaine Sipilus, as it is read also of many others that haue beene kept aliue and preserued by Wolues, Harts, Beares, and Serpents. The Naturalists, and such as haue laboured for the vertue and nature of things produced, say that the elements admit in themselues such a coherence, communencie, and coniunction, that the one is easily changed into the nature of another, according as the aire becommeth indensate and grosse, or pure and rarified. And in that regard there ought to follow lesse admiration among vs of such intricate names, effects and properties of the gods of the auncients, as the one sometimes vnderstood for one thing, and some-

Festus Pompeius.

Aristotle.

Diodorus.

times for another, and yet all signifying vnder seuerall names and titles one and the same thing: as Iupiter oftentimes is taken for the element of Fire, sometimes for the aire, and so likewise the Sunne and the Moone in many places taken for the same, and yet exposed vnder diuerse names. The waters also had diuerse gods, shewing forth their sundry qualities and effects in the same manner, as the earth, from whose bosome ascend vp mistie and vapourous exhalations, and are setled and remaine in the lower part of the aire, composing there thicke and conglomerated clouds, from whose moistnesse afterward issue downe on the earth great vents and abundance of raine. And for this cause (according to *Fornutus*) the earth is called Rhea, as it were guiltie, and being the cause and occasion of such showers and rainie moistures. And the Image of this goddesse was set forth with many Cymbals and vessels of water, as also torches, lampes, and firebrands, meaning thereby the many lightenings and suddain flashes which immediately precede the approches of violent and tempestuous showers. The Statue of the earth (as she is Vesta) is proportioned in the shape of a young virgine, with her apparrell beautified and bedecked with many curious ornaments, and attires of sundrie and diuerse colours, as wee see the earth vpon the comming of the Summer to bee so gloriously bespotted with seuerall-sorted flowers. But it is to bee obserued, that among the auncients was also another Vesta, which as the first (as I haue said) signified the earth, this intended the fire, that is, that liuely & nourishing heat, from which (being dispersed into the

Fornutus.

bowels

bowels of the earth) euerie thing therein contained, receiueth his being and encrease, and of this the auncients shaped not any Image or Statue, in that it could not be discerned by any outward eies, but with diuine and contemplatiue thoughts, being of it selfe wholly celestiall. And besides these names of the earth, it was called also, when of it selfe it proued not fertile, but industriously manured by the labours of man, by the name of Ceres, and her Statue was framed to the assimilitude of an aged Matron, hauing her head circumcinct and redemyted with eares of corne, holding in her hand the stalke of a Poppie, in that this flower signifieth fertilitie and great encrease. And *Orpheus* writeth, That her charriot is drawne by two furious Dragons of most fierce and indomitable nature. And the reason of it as *Hesiodus* reporteth is, in that in the Iland Salamina, seated by the Euboicke sea, there issued a most powerfull, angrie, and deuouring Serpent, of a most admirable, strange, and vncouth hugenesse, by which indeed all that Countrey became wasted, spoiled, and depopulated, vntill afterwards by the valetous prowesse of *Euricolw* it was ouermatched, chased, and expelled the Countrey, which vpon that fled into the next Prouince called Eleusis, where at that time Ceres remained, as hoping by her to bee protected and safe guarded. And from that time it long after continued there in the temple of Ceres, as her attendant seruant and minister. Many also haue depictured Ceres with many torches, lights, & firebrands in her hands, as in the same manner in a temple seated vpon a promontorie of Attica was a Statue so depainted

Orpheus.

Hesiodus.

painted by *Praxitiles*. The reason was, as some hold, in that she had been so seene raging vp and downe in the search and enquirie of her daughter Proserpina, rauished and stolne away by Pluto. And hetherto concerning such Statues, Altars, and Depicturances.

Neptune.

AMong the auncients Neptune was held and supposed to bee him of the three brothers to whose share the kingdome of the waters fell and was allotted, and therefore and in that respect they entearmed him god of the sea, depainting him with diuerse and seuerall countenances, setting him forth sometimes with milde and pleasant lookes, at other times louring and sad, and at other times with a mad, furious, and angrie aspect: which is giuen him (according to *Virgil* & *Homer*) in that the sea it selfe at sundrie times, so sheweth her selfe. And they describe him manie times to bee naked, holding in his hand a fluet Trident, or forked Mace, and standing vpright, as carried in the concauitie of a huge marine shell, which in steed of a Charriot, is forcibly drawne by two monstrous horses, which from the middle downeward haue the due proportion and shape of Fishes, as *Statius* at large describeth them. Sometimes they depaint him with a thinne vaile hanging ouer one of his shoulders of a cerulean or blewish colour. *Lucianus* (speaking of certain sacrifices offred by ceruine people of Greece vnto Neptune) setteth

Lucianus.

him

him downe there with maruellous long hair, hanging down ouer his shoulders, being of a very sad & darkish colour. And yet *Seruius* and many other writers doe affirme, that among the auncients all their gods of the sea were for the most part depainted in shape of old men with white and hoarie haires, as that their heads were so died with the froth and spume of the sea. Whereupon *Philostratus* (describing *Glaucus* being a god also of the sea) sayth, That he had a long white beard which was very supple, gentle, and soft, & that the haire of his head was also very white, and hung downe wet & dropping about his shoulders, his eyes to be greene, and maruellously glistering, being hollow, and set farre into his head, his brow full of furrowes, wrinckles, and greene spots, his breast all ouergrowne also with a greenish coloured sea weed or mosse, something like that which hangs to the bottomes of ships after long voyages, his bellie, and from thence downeward both thighes, legs, & feet, became fish-like full of fynnes and scalie, and that hee had a wonderfull long taile, all glistering with scales, which he alwaies lifted vp and aduanced aboue the waters. The three-forked Trident so giuen to Neptune, signifieth the three gulfes of the Mediterranean sea, which from the head thereof mainely tumbleth downe into the Ocean. Others allude it to the three seuerall natures of the waters, as that those of Riuers and Fountaines are in the taste sweet and pleasant, those of the sea saltish, sharpe, and hard, and those of lakes, pooles, and standing meres are neither bitter nor sale, nor yet pleasing, sweet, or gratefull to the taste. Vnto Neptune

Seruius

Philostratus.

also the auncients gaue the Trumpet or horne, as belonging vnto him, which they deuised in respect of that shrill and loud-noised shell which the Tritons vsed alway to carrie & sound before him: which Tritons were supposed also to be gods of the sea (according as *Solinus* deliuereth) but most writers entearme them the sea-trumpeters, or els the Heralds of the great Emperor Neptune. *Higinus* writeth, That when the Giants warred and contended with the gods of the heauens, Iupiter in great earnestnesse sent downe vnto Neptune for some of those his Tritons, which being come, made forthwith such a horrible & fearefull noise with such their crooked and retorted shels, as the Gyants neuer before hearing any such like noise, all astonied and amased, not being able to endure the terrible and affrighting sound thereof, instantly retraited, fled away, & departed. *Solinus* reporteth, That on the top of a certaine Temple dedicated vnto Saturne, the people of Lydia erected and placed one of these Tritons, sounding forth with with his Trumpet: vnshadowing thereby (as *Macrobius* expounds it) that from the times of Saturne, hystorie and letters began first to speake (as it were) sound forth and to be heard, which vntill those daies slept dumbe vnreuealed, mute, and speechlesse. These Tritons as some affirme, were not altogether fained and deuised by Poets, for that (as it is credibly written) there now remaine in the sea, fishes which haue the due proportion and shape of men from the middle vpwards. *Plynie* writeth, That in the time of *Tiberius* the Emperor, there

Solinus.

Macrobius.

Plinie.

there arriued at Rome certaine Embassadours, sent from the Cittie of Lisbona in Portugall, concerning some priuate negotiations of their estate, who there credibly reported; that they themselues had heard such Tritons so to sound their crooked shels, hard by the shoare where they dwelt. *Alexander Neapolitanus* reporteth, That a certaine Gentleman a neere neighbour of his, and a man of worth and credite, constantly affirmed, that hee had seene a seaman taken by certaine fishers, which at that time being dead, was all couered ouer and seasoned with honny, to the end it might last, and continue sweet: and that he saw it then in Spaine, being sent thither from the furthermost parts of Affrica, as a present of great wonder and admiration, and much after this manner hee describeth it: It had the face of an aged man (sayth hee) with the haire of his beard and head wondrous rough, stubborne, and long, of a cerulean or azure colour, his stature exceeded the proportion of a man, vpon his shoulders grew two wings, such as vpon many other fishes are now commonly knowne, & his skin, though wonderous tough, and of great thicknesse, yet shined and glittered very brightly. The same Authour adioyneth, That *Theodorus Gaza* likewise affirmed, that hee had seene a sea-nimph or water-maid (one of those which we call Nereides) by great fortune cast a shore on the coast where hee inhabited, which sayth he, had the true aspect & countenance of a woman of a most pleasing & beauteous face, but from her necke to her thighes shee was couered all ouer with scales, and so downewards became wholly like a fish: whereupon it

Alexander Neapolitanus.

grew,

grew, that the Poets fained such Nereides to be most beautifull and gracious Nimphs, attending the gods and goddesses of the sea, as Oceanus, Nereus, Neptune, Thetis, Dorida, Galatea, and others, which Galatea as *Hesiodus* writeth, is so entearmed by reason of the whitenesse of her skinne, who also describes her haire to be milke white. *Ouid* sayth, That *Polisemus* being bewitched with her incomparable beautie, describeth her to bee more cleere and faire than the purest Lillie. *Philostratus* in a certaine tablet which hee maketh of the Cyclops, depicturgeth Galatea drawne in a straunge-framed chariot by two mightie Dolphins, on a quiet and gentle sea, which Dolphins were guided by two siluer raines, held in the hands of old Tritons daughters, ouer her head was carried a Canope made of Purple silke, and Siluer, to enshadow her delicious face from the beautie-scorching furie of the sunnes irradiance: her haire hung dispersed ouer her shoulders, which with the reflection of Phœbus beames seemed like small wires of gold, with the fauourable and gentle breath of Zephirus dissipated and spread abroad. The prescribed *Alexander Neapolitanus*, credibly deliuereth, that one of those Tritons which before we spake of (or as wee may tearm them) marigenous men, hauing by chance from a little caue or hollownesse of a rocke where he lay, espied a yong woman fetching water from a fountaine there hard by, vpon a sodaine leapt out of his watry denne, set vpon her, and forced her violently with him into the sea, notwithstanding her vehement shrikes, and all-endeuoured resistance: which being by some of the inhabitants

Philostratus.

habitants thereabouts perceaued, though a farre off, they laid plots, & consulted among themselues, how they might again entice him to the land by any means whatsoeuer: which afterwards they accomplished by sending another maid to that fountaine, & spreading that place all ouer with subtle ners, in the end they ensnared him therein, and so brought him aliue into the Towne; which within three daies, not being able so long to endure the land died. Not altogether vnlike to these Tritons (in respect of human shape) but more neerely indeed resembling those Nereides, are those which wee entearme by the names of Syrens, in that (as it is poetised) they haue also the face and countenance of a woman, & so the rest of their bodies aboue vnto the middle, from which downward they become fishes. And it is written with some, that these haue wings, and that their feet are like those of a Cocke. *Seruius* describeth that lower part of them to bee in the shape of a bird: as *Ouid* also remembreth, when he sayth, That those were the companions of Proserpina, which after that she was ratished by Pluto, were metamorphised into such formes, being halfe women, & halfe birds. But howsoeuer the Poets varie in their opinions, they generally vnderstand by those Syrens the delicate pureneſſe of beautie, wantonneſſe, pleasure, & enticing allurements to the daliancie of amorous embracements. And it is read, that they sing so melodiously, and with such a sence-besotting sweetneſſe, that the suspectlesly inchaunted sea-trauellers are infinitely beguiled and lulled asleepe with the harmony and pleasing blandishment thereof, and by

Ouid.

that meanes are murthered and deuoured by them, as indeed it often times befalleth vnto those miserable and vnfortunate men, who bewitched with the illecebrous and honny-dewed tongues of harlots, suffer themselues to be (as it were) cast into a sleep, shutting the eyes of vnderstanding and reason, and by that meanes are made a prey to those deuouring & greedie vulturs, & in the end vtterly eaten vp, wasted, and consumed. Whereupon *Boccace* reporteth, That the Auncients heretofore depictured the Syrens dauncing and sporting in a greene meade, which was all ouer spread and strewed with bones and carkasses of dead men: vnclouding thereby the assuredneſse of ruine, decay, and perishment to those that so voluptuously addict themselues to the vnbridled affection of such lasciuious and soule-hazarding concupiscence. As there are many most ouglie monsters and strange-formed creatures in the sea (thought indeed to bee much more then on the land) so *Homer* also maketh especiall mention of one, which hee calleth by the name of Scilla, which (sayth hee) liueth in a fearefull darke and secret caueme hid in the sea, in the nature of some huge rocke, and who with her vncouth and lowd barking and howling, make the waters thereabout mightily resound with an incredible report and eccho of such her strange vlulations. And this monster sayth he, hath twelue feet, six neckes, & six heads, and in euery mouth are placed three rankes of most wonderfull huge teeth, from whence continually issueth and gusheth forth a most deadly venomous fome: her heads are alwaies peeping forth with greedie vi-

Boccace,

Homer.

gilancie

gilancie to see if any ship doe passe by that way, that thereby shee might make a prey of the poore, miserable, and distrust lesse passengers, as once happened to the most afflicted and hard-fortuned companions of Vlisses.

Of the before-mentioned Nereides, *Plato* writeth, that there are supposed to bee a hundred, maiestically riding on Dolphins, and alwaies attending on Neptune, which number of them hee also remembreth, when he describeth that stately & magnifique temple which the Atlantickes dedicated vnto Neptune, where hee himselfe was depictured, seated in a sumptuous chariot, holding the raines of the bridle in one hand, and a whip in the other, and his sea-horses galloping with incredible swiftnesse & celeritie of pace: and this Statue was made with such immeasurable extensure and height, being also adorned with many pillars round about, that it seemed a most wonderworthie & huge piramides, the top whereof reached vp euen to the vppermost roose of the temple. Plato.

Martianus (when hee speaketh of the concouation of the gods to the marriage of Philologia) describeth Neptune of a greenish complexion, wearing on his head a white crowne: signifying thereby, the spumie froth of the sea, being troubled and boisterously tossed with the ouer-furious blasts of Boreas. Among the Auncients also the picture and portraiture of Neptune was shaped out, not much vnlike that of Oceanus, whome they called and held as the father of the watrie gods, and vnderstanding by him all the whole powers, natures, and effects of the sea.

Thales Mileſius. *Thales Mileſius* iudged to be the firſt and cheefe producer of all things whatſoeuer, and which opinion the Poets afterward embracing, ſuppoſed Oceanus as I haue alreadie ſaid, to bee the father of all ſuch their gods: whom they depaint riding on the ſea, drawne in a glorious Car, accompanied & attended vpon with a mightie troope of Nimphs, and thoſe before-ſpecified Tritons, ioyfully ſounding forth their ſhrill-voiced Trumpets: after theſe doe follow a wonderfull heard of marine beaſts, commanded & kept together by Proteus; for it is read, that in the Carpathian ſea are found great numbers of beaſts, which for the moſt part haue the vpper part of them like calues, and the reſt like fiſhes, which with vs are called ſea-calues. Of theſe and many other ſuch ſemi-fiſhes, the Poets aſcribe the charge and gouernement to Proteus. The chariot in which Oceanus is ſo decribed to ride, ſignifieth the compaſſe which the ſea maketh about the bodie of the earth, the rotunditie of which, is repreſented by the wheeles of that chariot. By theſe nimphs is meant the propertie and nature of the waters, and the diuers and ſeueral operations and effects thereof, the which by the Auncients were vnderſtood, not onely vnder the name of Oceanus, Neptunus, Thetis, Dorida, and Amphitrio, but alſo many times vnder the title and name of Achelous, Alpheus, and diuers others: for by the firſt is intended onely the nature of the ſalt waters, & by theſe, that of Fountains, Springs, and Riuers, which likewiſe by the Auncients in thoſe daies were formed and depictured in humane ſhapes. But before I proceed any further concerning the waters

ters, I will here somewhat touch the description of the winds, because hauing spoken of the sea, I thinke it not here incongruent to insert them, for that vpon the waters they commonly shew forth their force and power more than on the land. And although I might haue before among the treatises of Iuno conueniently remembred them, in that (according to the opinion of the Naturalists) the aire it selfe being moued and troubled, is the very wind, and that Iuno is oftentimes also taken for the Aire, yet it shall not bee ouermuch digression in this place to capitulate some opinions, as they are deliuered vnto vs by the writings of others.

The winds therefore among the Auncients, were held and worshipped as gods, and Sacrifices and oblations offered vnto them accordingly, with great zeale, and many rites and ceremonious obseruances, for so much as they reputed & iudged all prosperous and successefull voyages of nauigation to proceed by the fauourable quietnesse and gentle disposition of the winds, which they depictured with two small wings infixed on their shoulders, and with a fierie and high-coloured countenance, with their cheekes puft vp and swolne like one that with maine force striueth to send forth some forcible blast, their natures and qualities are discrepant, in that some ingender and thicken clouds, some againe with their breath expell and chase them away, othersome occasion the fall and sprouting forth of great abundance of raine, and others againe drie vp the aire, making it thin, subtle, and cleere. And as in diuers manners they shew forth

their properties, natures and powers, ſo are they of the Poets diuerſly deſcribed and ſet downe, of whom it is written, that foure onely are the cheefe and principall which blowe from the foure quarters of the world, euery one ſeuerally from his owne ſeat & quarter, as they are touched by *Ouid* in his diuiſion and partition of the vniuerſall frame of the world: And yet (according as *Strabo* reporteth) with many there are acknowledged onely two: the one called Aquilo or Boreas, being the wind that blowes frō the Septentrionall, which alſo (as *Pauſanias* writeth) had a moſt ſtately and excellent Statue curiouſly cut out and engrauen in the Temple of Iuno in Greece, frequented by the Eleans: and the other is called Auſter or Notus, predominating the Southerne region of the aire, and becauſe commonly proceed from his blaſts darke ſhowers and ſtormy tempeſts, he is thus, or to the like effect deſcribed:

Strabo.

All gloomie-faced, lookes the ſtormie South,
Whoſe euer-weeping eye, drop ſhowers of raine,
Who with his ſtrong-breath'd all ore-turning mouth,
Kings ſtone-built temples tumbles downe amaine,
Whoſe furious blaſts the wane-toſt ſeaman feeleth,
When vp aloft his ſhip is hoiſd to heauen,
Whoſe ſtorme-craſ'd ſides each churliſh wane ſo reeleth,
That her right courſe ſhe neuer keepeth euen.
He neuer lookes with any cleere aſpect,
His temples are adorn'd with clouds, his ſeat
Of terrifying thunderbolts compact,
Which when he ſends, he denotates huge heat.

He

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He neuer breaths or ſighs with any paine,
But from the ſame doe iſſue ſhowers of raine.

Of theſe winds, the third is called Eurus, whoſe blaſts proceed frō the Orientall parts. And the fourth, whoſe mild and gentle breath procures ſo temperate and pleaſing aire, is called Zephirus, who (for that his warme calmeneſſe and moderate blowing, is the cauſe of the flowers and hearbes better increaſes) is ſuppoſed by the Auncients to bee the husband of Flora, the goddeſſe and ladie of all ſweet-ſmelling flowers. And this ſhall be ſufficient for the winds in this place, returning now to the finiſhing of thoſe deſcriptions of the flouds and riuers, which according to the Auncients, were framed in the ſhape of a man, wearing long haire, and with a long milke white beard, and leaning vpon one arme, (as *Philoſtratus* remembreth) when he ſayth, that riuers are neuer ſtreight, or runne out right: and as *Statius* likewiſe depictureth the floud Inachus, which paſſeth through the continent of Greece, ſaying thus: Statius.

Amidſt a fertile flowre-adorned Dale,
Wal'd round about with banckes of ſedge and willow,
Lies horned Inachus, dreiria and pale,
Leaning his head and arme (as on a pillow)
Vpon a veſſell full of water filled,
Which thorow fertile Grecia is diſtilled.

The Riuers (according to *Seruius*) are framed with hornes, either becauſe the murmure and noiſe of the waters,

waters, somthing resemble the soft bellowing of buls, or else because wee alwaies see, the bankes and sides of riuers to be retorted (as it were) winding and crooked like hornes: whereupon *Virgil*, where hee calleth Tiber the king of all the flouds and riuers of Italie, calleth him there cornuted (as it were) hauing horns. And with some also the riuer Po is fashioned into the shape of a bull, for those reasons belike before spoken of and mentioned. And hitherto in this treatise it shal be sufficient to haue proceeded.

Virgil.

Pluto.

THe ancients heretofore allotted vnto euery seueral place à perticular king, gouernor, or cõmander, who of that place so committed vnto him, should take vpon him an especiall care and charge, who there commanded and ruled as an absolute lord, as it is poëtised of the kingdomes of the heauens, the waters, and the earth: in the partition of which, it fell out, that the gouernement of the lower center which is vnder vs, happened and was allotted vnto Pluto, which also with vs is called Erebus. He therefore was amongst them then accounted the king and lord of the dead, and that hee according to the lawes of Iustice gaue them their punishments & torments according as they had deserued, when they liued vpon the earth. Yet many writers doe affirme, that vnto that office were appointed, and did belong the three iust iudges, Eacus, Rhadamantus, and Minos, of which three, some little here in this place shall be commemorated.

Plato

Plato therefore sayth, that in the times of Saturne those lawes and orders were in practise and exercised which also in the first daies of Pluto were held & obserued, and his words are these: There was a law (saith he) in those times, that those men which in their life time had liued well, and according to the rules of vertue and her commandements, should after they were dead bee sent and transported vnto the Island of the fortunate: and that those which had liued viciously and lewdly, should bee conueyed to the place of horror, there to receaue condigne punishments, according to their merits and qualities of offences. And in those times (sayth hee) when also Iupiter began to raigne with vsurped authoritie, all men were adiudged to punishments, pains, or else to happie pleasures, euen the very day before the parties died. By meanes whereof many were wrongfully condemned, & some also sent to the blessed Island, that had deserued intollerable paines and tortures. The which thing Iupiter vnderstanding by the information of *Pluto*, who complained of that abuse, thus answered. Well (sayth hee) I wil find out a remedie for this inconuenience presently, and therewith seemed to be wondrous angry. This proceeds (sayth he) in that men are adiudged, being then liuing, and who knowes not that this man, or that man hath friends and great alliances, who wil not sticke to bribe and corrupt the Iudge for fauour and partialitie, and that this other man hath deadlie enemies and ill-wishers, who continually are aggrauating the offence, and prouoke by vnlawfull meanes some wrongfull sentence to bee denounced. As for

Plato. 108

great mens faults, they are couered and hid with glorious abillements, with wealth, authoritie, noble diſcent, gentrie, and parentage. And then the Iudges themſelues being earthly, (and therefore imperfect) muſt needes giue wrongfull iudgement and verdict. We muſt therefore take ſome ſuch order, that in theſe caſes mortals muſt not bee pre-acquainted with the times when they muſt die, as now they doe, and thereupon commaunded *Prometheus* to performe it accordingly: for after that (ſayth hee) they ſhall be thus deſpoiled of their earthly robes, riches, and power, and being dead and naked, ſhall appeare before Iudges likewiſe dead and naked, (which then ſhall bee void of friendſhip, partialitie, or fauour) it ſhall be an eaſie matter in this caſe to giue true and rightfull iudgement, according to the qualitie and height of their offences. For the confirmation of which my purpoſe and intended decree (which I haue now reſolutedly concluded within my ſelfe) my pleaſure is, that my three ſonnes, two of them borne in Aſia, being Minos and Rhadamantus, and another in Europe, which is Eacus, ſtanding in a certaine greene meade, out of which doe part and are diuided two ſeuerall waies, the one into Hell, and the other into Eliſium (for ſo we may now call them) ſhall bee appointed there as Iudges of the ſoules of mortals, Rhadamante iudging thoſe of Aſia, and Eacus thoſe of Europe. And that, if it fortune that any doubt or vndecided ſcruple, ſhall ariſe betweene them, that then the ſame bee referred preſently vnto Minos, that thereby hee may giue his cenſure and opinion of it: for ſo much as wee intend

to

to deale and proceed vprightly in theſe caſes, & that there be not admitted therein any fauour, couſenage, or deceit. This (ſayth *Plato*) was the order and decree of Iupiter, which afterward was preſently effected & put in execution. Firſt vpon the examination of their ſins, Rhadamantus and Eacus ſate together in two yron chaires, holding in either of their handes a white rod. And Minos (diuided from them both) was ſeated all alone, holding in his hand a golden ſcepter, who ſeemed to meditate and ponder with a muſing & ſad countenance vpon the puniſhments, torments, or pleaſures, to be denounced & due to the offenders. As *Vliſſes* (according as *Homer* reporteth) gaue out that at his being in that infernall kingdome, hee there ſaw the three Iudges in ſuch manner ſo to doome the ſoules of men: and thus farre are the words of *Plato*. *Martianus* writeth, (where he ſpeaketh of the lower region) that *Pluto* himſelfe ſitteth moſt maieſtically in a mightie ebon chaire, holding in one of his hands a blacke imperiall ſcepter, and on his head ſeated a ſtately and ſumptuous crowne. At his left hand ſitteth his Ladie Proſerpina, attended with many furies and vgly ſpirits, at whoſe feet lieth chained the dog Cerberus. And further the ſame Authour proceedeth not. Vnto *Pluto* alſo the Auncients haue giuen a triumphant chariot, drawne with foure furious blacke horſes, from out whoſe fierie noſthrils proceedeth wondrous thicke and ill-ſauoured ſmoakes: which is alſo the opinion of *Claudianus*. Although *Boccace* ſpeaketh only of three horſes, and that his charriot hath but three wheeles. Some write alſo, that *Pluto* hath his

Martianus.

Boccace.

head redemited and compaſſed about with a garland or wreath made of the leaues of Cipres trees, which ſignifie ſadneſſe and horror, and which are vſed in burials, maſſacres, & about dead carkaſſes. Others affirm, that the ſame garland is made of the Narciſſus leaues, for thoſe alſo are held gratefull, and are employed about dead bodies, in memorie of the vntimely death of that youth, afterwards transformed into that flower. And the like garlands alſo did thoſe furies weare which were attending on Pluto, and which were appointed by him to afflict the ſoules of men with ſuch meaſure of torments and paines, as their vicious and leaud life had merited and worthily deſerued, their names were Alecto, Tiſiphone, and Megæra: who in ſtead of haire to adorne their heads, had venomous Snakes and Adders encompaſſing the ſame, whoſe winding and crooked tailes hang downe diſſipated and diſparckled all about their ſhoulders, faces, and breaſts. Some writers doe alledge a fourth furie, adioined to theſe three, which they entearme by the name of Liſſa, which is as much to ſay as madneſſe, & therefore they hold, that from her proceed all lunacies, diſtractneſſe of ſence, & forgetfulneſſe of vnderſtanding and reaſon. Whereupon *Euripides* reporteth, that Iris (commanded by Iuno) brought this furie to her ſonne in law Hercules, becauſe ſhee intended to bewitch him with a braine-diſtempering paſſion of madneſſe, furie, and rage. And this Liſſa is alwaies depictured with an yron ſtinged whip in her hand. Poets alſo haue in ſome ſort annexed vnto theſe furies, as partaking ſomething of their natures, thoſe monſters

Euripides.

sters which are called Harpiæ, for that the Ancients beleeued, that these also were employed by the gods in punishing the sinnes of mortall men, who are said also to remaine & inhabite in the infernall kingdome: although *Virgil* reporteth, that they dwel in the Ilands called Strophades, enuironned with the Ionian sea, & are described to haue the face and countenance of beauteous and faire women, yet leane and something meagre, the rest of their bodies framed in the due proportion and shape of birds, with mightie broad wings, and crooked and sharpe talents, for so *Virgil* describeth them, which afterwards was most excellently imitated by Arioſto. Of these Harpiæ are engendred those birds which are called Striges, which alwaies flie in the night, and (as it is written) in the dead of silence get into mens houses where young children are, and priuily sucke their bloud, whereby oftentimes by losse of too much bloud, they miserably pine away and perish. *Statius* sayth, That these haue also the face of women, and do remaine & breed in the infernal region. Some also haue writ, that those spirits which are called Lamiæ, with the Grecians are held to be the verie same as the other, which they called by the names of inchantresses or deuillish old women, alwaies practising mischeefe, hurt, and villanie. *Philostratus* sayth, That they are ill spirits, or wicked diuels, cruell, bloudie, and luxurious without measure, and most hungrie and greedie after human flesh. *Suida* and *Fauorinus* report of one Lamia, who was a most louely and beauteous woman, on whom Iupiter became exceedingly enamoured, who had also one goodly

Virgil.

Suida and Fauorinus.

goodly and faire child, at whose delicate feature and well-shaped lineaments, Iuno exceedingly repined, and in the end by her infinit spight and iealousie, caused it to be by such night spirits most cruelly murthered: vpon which vnexpected and vnluckie accident, the woe-afflicted mother became almost frantike and distracted of her wits, who since in that miserable passion of phrensie vseth to wander vp and downe, working and contriuing all the mischeefe, hurt, and despight to all other young children whatsoeuer. Others write, that these Lamiæ had the faces of women, and the feet of horses. But *Dyon* the historian describeth them in another sort, which also with many is held to be the most probable.

Dyon.

It is read therefore with him, that in certain desarts & vnhabited places of Lybia, are certaine most fierce rauening, and most furious beasts, which (sayth hee) haue the face, necke, & breast of a woman of the most loue-alluring faire and delicate hue, that any art of man for a most perfect colour can any way inuent, who in their countenance and eyes doe retaine so pleasing a grace, and such attractiue and enticing smiles, that they doe enwrap & ouercome (as it were) the beholders sences euen with an entranced wonderment, and amased admiration. The rest of their bodie is all couered ouer with most hard glistering & bright scales, whose forme downeward is of the shape of a most vglie serpent, fearefull and terrible. They haue not any wings, nor haue they any voice, onely like snakes they doe hisse, and make some soft noice with their lips: they are so infinite swift and nimble in running,

ning, that no other beast is thought able to ouertake them, they make their prey of wild men, by laying open, and discouering their delicious snow-white breasts, which whoso seeth, becommeth instantly so besotted with the beautie thereof, that hee presently desireth the tast of those pleasures which are promised by so faire outward shewes, and in comming to embrace them, they themselues altar not in any point their countenance, vnlesse by seeming to bee bashful, modest, and shamefast, they fixe their eies downward on the earth, alwaies keeping hid and secret their sharpe talents and serpent-shaped tailes, vntill by such their inueagling and deceitfull demeanures, they fully are possessed of the prey betweene their embracements, which presently they impoysen to death with the venome of their sting, and afterward doe eat and deuour them most greedily, whose mans flesh-coueting maw is neuer filled or satisfied. *Homer* speaketh of a certaine beast which was called Chimæra, which was described to haue the head of a Lyon, the bellie or middle part of a Goat, and the taile and feet of a Dragon, and from whose mouth issued forth fierie sparckles, which also *Virgil* affirmeth in more large allowance. The neerer coniectures are, that this Chimæra was not a beast, but a certaine high mountaine in Licia, from whose top seemed to ascend & mount flames of liuely fire (not vnlike the nature and qualitie of those of the hill Mongibell) in the vpper parts of this mountaine, in certaine hollow caues & dens liued many Lyons of an extraordinarie, furious, and cruell kind: towards the bottome of it, which was in-

Homer.

compassed

passed about with many high trees, bushes, and thickets, were found infinite numbers of Snakes, Serpents, and Dragons, in that abundance, as the Country thereabouts was altogether vnfrequented and disinhabited of any human dwellers. For which inconuenience (proceeding from the number of those rauenous beasts) it is written, that *Belleferon* found out a remedie, and endeuoured so far, as he draue all those beasts cleane out of that country: for which cause (it should seeme) the Poets afterwards supposed, that the beast Chimæra was slaine by *Belleferon*.

Concerning the sisters, which wee call Parcæ, and which are said to attend on Pluto, there are also three, whose names are Clotho, Lachesis, and Atropos, whereof the first (according to the opinion of the ancients) taketh charge of the birth & natiuities of mortall men: the second, of all the rest of their life: and the last, of their instant deaths, and departure out of this world: all which three are depictured sitting on a row, busily employed in their seuerall offices, the youngest sister drawing out of a distaffe a reasonable big thred, the second winding it about a wheele, and turning the same till it became little and slender, and the eldest, which seemed decrepit and far in yeares, stood readie with her knife, (when it should bee spun) to cut it off: and they are described to be inuested with white vailes, and with little coronets on their heads, wreathed about with garlands, composed of the flowers of Narcissus. And now to conclude with these descriptions of the Inferi, wee will end with that of Charon, supposed to be the ferry man of Acheron, with the expli-

explication thereof, as both *Boccace* and *Seruius* haue deliuered, as also *Virgil* and *Homer*, and diuers others affirming the same.

By Charon therefore is vnderstood Time, which Time (according to some opinions) is the son of Erebus, (which is taken for the diuine and celestiall counsell, held priuately before the world began) and from which, since, all things haue been produced: and as the Ancients (as I haue said) supposed it to bee the father of Time, so likewise they held the Night to be the mother thereof, insomuch, as before time there was neuer any matter whatsoeuer, nor any light or apparance of day could bee discerned, and therefore this Erebus by the Auncients is placed now in darkenesse, which is the infernall region. And whereas Charon is supposed to haue the transportation and passing ouer of the soules of mortall men from the one side of the riuer Acheron, or (as some call it) Stix vnto the other, it is enucleated (as it were) & vnclouded thereby, that Time so soone as wee are borne and brought forth into the world, doth carrie vs along by little and little vnto our deaths, and setteth vs ouer the riuer of Acheron, which word interpreted, signifieth sorrowfulnes, for that indeed we passe this life with miseries, aduersities, and laments. He is described old, and yet exceeding strong, for that Time neuer looseth his strength or vertue by the ouer-ruuning of yeares, and hee is apparrelled with a blacke and most noisome stinking mantle, which hangeth loosely ouer his shoulders, whose smel nothing is almost able to endure, al which signifieth; that while men are here in this world sub- Boccace.

iect to time, we neuer respect the glorie of the celesti-all habitations, only deuoting our selues to the riches, wealth, and pleasures of this world, which indeed are mo'l vile, filthie, and stincking, compared to those ioi-ous and happie blessings of heauen, whereunto wee should wholly addict our selues, and direct our stu-dies, endeuouring by all endeuours to acquire & pur-chase the same vnto vs: but wee are so couered ouer & inuested with this cloake and vaile of mortalitie and mundane affections, that wee are carried away blind-folded into a thousand miser able and disordinate de-sires. For the canckred rust of effeminate desires hath so deepely eaten into this our yron age, as notwith-standing the infinite labourious endeauours of many artificiall workemen, haue most largely extended, yet *est tali rubigine tincta vt oleũ & opera perdiderunt*, Who euer assaied the varnishing thereof. For such an irra-dicable habite hath it attained vnto, that as the pesti-ferous shirt, wherein the treble-nighted brood was enwrapped, effused a venomous contagion, which did incorporate it selfe into the flesh, fretted the sin-newes, and festered into the marrow, so this en-eating yron mole, wherewith the insensate of-pring of this time is attainted, admitteth a remedilesse infection, that staineth the christalline puritie of out minds, & dooth eneruate the contexed ground of our sences: onely wee herein differ from him, that the poyson wherewith hee was infected, wrought in him such torment, as hee instantly sought a remedie: but per-ceauing it so deepely rooted, that other wise he could not bee thereof dispatched, hee sacrificed himselfe

in

in a fire, whose ascending flames mounted him vp to the heauens: whereas contrariwise wee (as entoxicat with Circæan drugs, and lulled asleepe by the villainous deceits of the sweet-seeming delights wherwith wee are besotted) seeke by all meanes possible to pamper and feed vp our humourous conceits, and loath death, for nothing so much as wee thereby are depriued and dispossessed of our pleasures, which wee willingly would neuer forsake, from whence while wee draw backeward, with all our forces still clinging to our foule desires, wee are by the weight of wickednesse throwne downe headlong, and precipitated into hell. And thus much shall suffice for the descriptions and expositions necessarie in this Treatise.

Mercurie.

IT hath beene alreadie largely declared, that among the Ancients manie, yea infinite numbers of gods were held and worshipped in most strange and superstitious adoration, of which, as many of them had many places and charges to take care of, protect, and gouerne, so likewise they were to vndertake many functions, offices, and duties. By reason whereof, it proceeded, that also they had so many names, titles, and degrees appropriated vnto them, which is the cause, that the Ancients oftentimes shape forth & engraue the effigies and forme of one god in diuerse and seuerall fashions, according as they were at that time to shew forth the qualitie, nature, and condition of such

their then presented deitie and working vertue : By meanes whereof, because vnto Mercurie (of whome we now entreat) they attributed these natures, as that hee sometimes was taken to be the god and patron of gaine and profit, sometime of eloquence, and sometime also of theft, subtiltie, and deceit, they haue depainted him now in this shape and now in that forme, and alwaies diuersly : but the truest draught and similitude of his portraiture is, wherein hee is depictured and set forth as the messenger of the gods : of which office also there were two sorts held and obserued among the gods, the one was executed by Mercurie, and the other by Iris, betweene both which, all the embassages and errants dispatched whersoeuer, were done and performed : onely this difference there was, that Iris more particularly attended vpon Iuno, and was for the most part commanded by her onely, vnlesse when the gods among themselues had intended to afflict mortals with pestilences, wars, or some other all ruinating mischeefes, then was Iris commonly imployed in these fatall messages . And about other matters of sports, meetings, marriages, or pleasant affaires , Mercurie was solelie vsed and commaun-

The Auncients therefore depictured his forme in the likenesse & shape of a yong man without a beard, with two small wings infixed on the tops of his eares, his bodie almost all naked, saue that from his shoulders depended a thinne vaile, which winded & compassed about all his bodie : in his right hand hee held a golden purse, and in his left his Caducæus or Snakie staffe : behind him was depictured a liuely Cocke,

and

and with wings also on his heeles: with the Ægyptians his staffe was thus described, Hee hath (say they) in one of his hands a slender white wand, about the which two serpents doe annodate and entwine themselues, whose heads doe meet together euen iust at the top thereof, as their tailes also doe meet at the lower end, and the one of them is a male, & the other female. And this depicturance with them was called *Concordia*, or *Signum pacis*. Whereupon afterwards it grew, that Embassadours and great parsonages (employed in matters of state) carried alwaies in their hands such like staffe, and were also called Caduceators. Many who would haue depictured the portraiture of Peace, haue taken and set downe this for the verie same, adioining vnto it some certaine branches of the Oliue tree. Wherevpon it is written by *Virgil*, that *Æneas* sending certain Embassadours to the king of the Latines, caused them all to bee crowned with greene Oliue branches. *Statius* also sayth, That when *Tideus* went to demand of *Etheocles* the kingdome of Thebes in the name of *Polinices*, hee held in his hand an Oliue branch, as a token of a peaceful Embassador. And that (when he could not obtaine his request and demand) he violently threw it frō him on the ground, and in a furious manner stampt vpon it with his feet, as the signe of a most fatall and bloudie warre, which afterward was prosecuted accordingly. But now, hauing taken this occasion to speak of the Oliue branch, it shall not be much digression somwhat to touch the Statues of *Concordia* or Peace, who (according as *Aristofanes* deliuereth) was framed in the shape of a yong

Virgil.

Statius.

Aristofanes.

young woman, holding betweene her armes the infant Pluto, taken sometimes for the god of Riches, in that by Peace they are acquired and conserued, and by warres wasted and consumed. And this Peace was by the Ancients held to be a very speciall and louing friend to the goddesse Ceres, from which two proceed the encreases of fruits and corne, & all other nutriments whatsoeuer. And *Tibullus* thus speaking of her sayth:

Tibullus.

All-plenteous, faire, and well-disposed Peace,
In whom all learning finds eternall spring,
Through whom Bellonaes stratagems doe cease,
Thou wast the first of all that ere did bring
The stiffenecke bull vnto the crooked yoke,
Making the fields yeeld plenty every where,
Who with thy gentle mildly-gouern'd stroke
Exempteth all the world from further feare.
By thee, all prospers well conserv'd, and cherisht,
By furious war, all's lost, consum'd, and perisht.

Wherevpon *Claudianus* reporteth, that Ceres by no entreaties would marrie her daughter either to Mars or Phœbus, being importunately sued vnto by both of them: in that shee held Mars as her professed and open enemie, and excepted also against Phœbus, for that with his ouer-ardent and fierie beames, her encreases were parched, burned, and consumed. But returning to our first intended treatise, it hath ben already spoken, that Mercurie was depictured & drawn forth with two wings on the top of his eares, and also

(as some hold) two lesser infixed on his heeles, & with his white rod or wand in his hand, as *Homer* alledgeth when hee sayth that Iupiter sent him to Calipso to release Vlisses and others of his companie from these mischeeuous and diueliſh enchauntments, and when he was sent also at another time to conduct Priamus through the Grecian campe to demand the body of his slaine sonne Hector. And at another time when he was dispatched to Æneas, then remaining and sojourning with Dido the Carthaginian Queene. And indeed generally of all writers hee was described in that forme: vnto those feathers or wings so placed vpon Mercurie (who as I haue said, is oftentimes taken for learning and eloquence) is compared and alluded the nature of speech, discourse, and words; in that they are no sooner pronounced and deliuered from the prison like mansion of the mouth, but they doe as it were flie away, and are so suddainely vanished and departed, as if they had wings (as a man may say) to carrie them away both out of sight and hearing. And in that regard *Homer* oftentimes calleth them winged or feathered words. Almost all writers agree, that Mercurie was depictured with very long hair on his head, and that it hung downe about his shoulders: whereunto also some hold, that his wings were fastened, yet *Apuleius* describes it otherwise, (when hee writeth of the Comedie of the goddesses, striuing for the golden ball) where hee sayth, that Mercurie was sent vnto them by Iupiter, and that he appeared there like a verie youth, hardly attained to full virillitie, and that hee had very short haire on his head, which looked

Homer.

Apuleius.

like

like the colour of amber, and was curled, and that for his veſtures he had only a ſubtle & thinne vaile, compoſed of purple ſilke. *Martianus Capella* deſcribes him to bee young alſo, but of a maruellous ſtrong & actiue conſtitution, and of a well diſpoſed bodie, of well-knit artures, ioints, and ſinewes, and on his chin ſayth hee, begin to ſprout forth and ſhew themſelues, certaine young haires of a yellowiſh colour. According to his opinion is *Statius*. But *Lucianus* deſcribeth him without either his Caduceas, or any ſuch wings ſo infixed vpon him, or that hee had any ſuch yellow haire, but ſayth, that hee lookt like a luſtie yong man, powerfull and vigorous, and that hee was very skilfull and well exerciſed in running, wraſtling, and actiuitie Wherof likewiſe *Philoſtratus* ſpeaketh when he ſayth, that Paleſtra was the daughter of Mercurie (which ſince wee haue entearmed by the name of wraſtling) and that ſhee was ſo indifferently formed, that it was very hard to iudge her either for a man or woman: for ſayth hee, her countenance ſeemed both youthfull & maidenly, her haire not altogether ſo long as a womans, nor ſo ſhort as a mans, her breaſts were delicate and white, and yet ſmall and ſlender, her generall proportion euery way pleaſing, and yet nothing effeminate, and hee deſcribes her there, ſitting in a greene meade, holding betweene her naked breaſts an Oliue branch, gracefull and acceptable vnto her, in that the wraſtlers (called alſo Paleſtrians, which did cuſtomably vſe that kind of exerciſes) vſed to annoint their bodies before they attempted their ſports, with the oyle of Oliues. And thus *Philoſtratus* depainteth her,

Martianus Capella.

Lucianus.

Philoſtratus.

saying

saying, that she was the daughter of Mercury, because it is read indeed, that he was the first inuenter & setter vp of those exercises of wrastling, leaping, & other actiue & agile performances. And for this and other causes the Ancients worshipped and adored as a god, Mercurie, vnto whom also, they attribute the first deuising and finding out of Letters, Musicke, and Geometrie. Hee was taken also for the god of Trafficke & Marchandises, as that vnto those kind of professours it is fit and necessarie to haue eloquence, knowledge, and subtiletie of wit for the better managing & handling their deceitfull affaires, wherevpon *Fulgentius* sayth, That the wings so depictured on the heeles of Mercurie, signifie the course of those that do traffick, which (sayth hee) is alwaies vncertaine and full of doubt, now prosperous, and anone vnfortunate, and that they themselues are carried vp and lifted vp (as it were) with the wings of hope, and assurance of good successe, and many times also despairing, & that they are continually vexed with vn-assured thoughts, and disquieting vigilancie; the which thing the Cock, placed behind this god, doth signifie & disclose, although with some it is held, that this Cocke rather meaneth the watchfulnesse and waking studies of learned men, for so much as for those kind of men that professed letters, it was held an odious thing in those daies to spend the whole night in sleepe and drowsie cogitations. And therefore Mercurie was often taken for that light of knowledge, & spirit of vnderstanding, which guides men to the true conceauement of darke and enigmaticall sentences. And yet notwithstanding, Fulgentius.

naturall and seasonable rest and repose was altogether also in those times allowed as the refresher of mens wits. *Pausanias* writeth (speaking of the Countrie of Corinth) that with the Trezenyans there was erected an altar, on which were performed & offered certaine Sacrifices and oblations to the Muses, and vnto Sleep, as ioining them both together, & accounting Sleepe to bee a greater friend, and more agreeable to the Muses than vnto any other god or goddesse whatsoeuer, vnto which Sleepe also they erected Statues, Images, and Pictures, adoring him with great zeale, reuerence, and veneration, as supposing him to be a great god, and the giuer of ease and quiet, & the mittigater and allaier of great and heauie labors. Pausanias.

According to *Homer* & *Hesiodus*, Sleepe was accounted the brother of death, the which thing also the Images insculped in the curiously-engraued chest of Cipselus, liuely explained, wherein was inchased and set forth the true resemblance and portraiture of a woman, of a most soure, louring, & sad aspect, something growne in yeares and elderly, who in her left hand held a young child, of a reasonable & ordinarie beautie, and in her right arm another child of a most swartish, blacke, and dull complexion, hauing his legs and armes growing maruellous crooked; both these children were cut out and fashioned with their eies shut, the first was Sleepe, and the other Death, being both brothers and twinnes: the woman that held them so in her armes, was Night, and mother vnto them both. This Night also hath been defigured by the Ancients in forme of an old woman, hauing two great wings

growing

growing on her shoulders, all coleblacke and spread abroad, as if they seemed to offer a flight, and that she is drawne also in a charriot, whose foure wheeles are made of Ebonie. *Boccace* sayth, That the wheeles thereof signifie the foure parts of the night so diuided and distinguished by Marriners, as also of souldiors vpon their guards. And hee there also affirmeth, that shee looketh with a very heauie and sad countenance, but her vpper garment or vaile being of a black substance is notwithstanding depainted and adulterated with sundrie spots of siluer, made to the true assimilitude and shape of starres, which (sayth hee) is alluded to the beauteous ornament of the heauens. *Tibullus* sayth, That the Night like a graue Matron is alwayes attended & waited vpon with all her children, which are said to be, Death, Sleepe, the Starres, Melancholie, and many others. *Philostratus* in a Tablet (which hee made for *Amphiarus*) depainteth there the portraiture of Sleepe in the shape of an aged woman, all lazie, slouthfull, and sluggish, and that shee was habited with two seuerall vestments; that aboue was white, and the other vnder that, all blacke, by the one is vnderstood the day, and the other the night: & she held in one of her hands a horne, from which shee seemed to poure forth vpon mortall men the seed of rest, ease, and quiet. *Ouid* describing her place of her habitation, sayth, That she dwelleth with the Cimerians (people which by reason of the absence of the sunnes illumination) haue continuall darkenesse. *Homer* setteth downe her dwelling place to bee in Lemnos, an Island embrac'd by the Egean sea. *Statius* sayth, That shee

Philostratus.

Ouid.

Homer.

Statius.

abideth with the people of Ethiopia. And *Arioſto* writeth of her abode to bee in the furthermoſt nooke or corner of Arabia. But *Ouid* (as I haue ſaid) ſpeaking of her habitation to bee with the Cimerians, ſayth alſo, That the bed ſheo reſteth vpon, is made of the hardeſt and blackeſt Ebonie, couered all ouer with blacke veſtures or attillatures, & that on the top of the bedſtead are framed forth in moſt excellent and curious manner, an infinite multitude of dreames, of diuerſe and ſeuerall natures figured out and expoſed. But of this it ſhall be ſufficient to haue ſaid thus much, reuerting my pen to the perfecting of our former matter of Mercurie.

It is read therefore, that vnto the Statues and Images dedicated vnto Mercurie (thoſe eſpecially which were erected in publike ſtreets and high waies) it was the vſe and cuſtome for euery paſſenger that paſſed by, to throw ſtones, ſtickes, or other ſuch like, according as vpon the firſt veiw, or by chance they happened vpon them, by reaſon whereof, about thoſe Statues in very ſhort time, were raiſed very great hils only of ſtones: by which is either ſignified, that the gods (ſo adored in thoſe daies) were to bee reuerenced and worſhipped with all thoſe things, which at the firſt ſight preſented themſelues, thereby offering them vp (as it were) as an oblation vnto them; or elſe it did meane, that Learning, Diſcourſe, and Knowledge, is compaſted and made of little parcels and peeces of phraſes, figures, and ſentences, as that hill was grown to mightineſſe & huge proportion, by heaping and entermingling of thoſe little ſtones ſo particularlie gathe-

gathered together, and accumulated by the passengers.

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The Auncients also haue ascribed vnto Mercurie the charge, care, & protection of sheepheards, which *Homer* likewise seemeth to confirme, when hee sayth, that Phorbus was the richest in cattell and heards of beasts of all the Troians whatsoeuer, whome Mercurie (sayth hee) fauouring and affecting, had raised and aduaunced to that wealth and happinesse. *Pausanias* writeth, That in a certaine Prouine of Corinth in a high way, was erected an Image or Statue of Mercurie, wholly composed of brasse, at whose right side was depictured forth a Lambe, lying on the ground. The same Author also sayth, That there was another of the like held in great reuerence among the Tanagreans, people of Beotia, on the shoulders of which picture was drawne forth, sitting, the portraiture of a Ram with golden hornes, and the reason of it was, in that (as they held) Mercurie was seene to go in such sort with a Ram on his shoulders, round about the wals of a Cittie in Beotia, when hee caused a most greeuous and infectious pestilence to cease, which had almost perished and consumed all the inhabitants of that citty. Whereupon it was alwaies afterward obserued, that vpon the celebration and solemnizing of the feast of Mercurie, there was appointed a beautifull young man, who should that day three times go round about the wals of the cittie, with a Ram on his shoulders. *Pausanias* speaketh also of another kind of Statue, which was brought from Arcadia vnto Rome, and there erected in the temple of Iupiter Olympi-

Pausanias.

Pausanias.

cus, which on his head had a helmet of engrauen Steele, and ouer his ſhoulders was caſt a Souldiours coat, who held alſo vnder his arme the ſhape of a Ram.

Macrobius. *Macrobius*, who is of opinion, That by all the gods of the Auncients were vnderſtood the ſeuerall vertues of the Sunne, ſayth, that the wings ſo giuen to Mercurie (as is before touched) doe ſignifie the ſwiftneſſe and velocitie of the Sunnes expedition in the Zodiake. And that whereas it is written, that hee ſlue Argos the guardian and keeper of the daughter of Inachus, transformed afterward into a Cow, he ſayth, that that Argos ſuppoſed to haue ſo many eies, is nothing elſe but the heauens, beautified with ſo many ſtarres, which beholdeth and gouerneth the earth: which earth alſo the Ægyptians in their ſacred letters framed in the likeneſſe of a Cowe, ſo that Mercurie (who is alſo oftentimes taken for the ſunne) thus killing Argus, is only the baniſhing, vanquiſhing, or putting to flight of the ſtars in the firmament, which (as it were) hide themſelues vpon the firſt appropinquation of the ſuns all-glorious reſplendencie. *Martianus* ſayth, That Philologia entering into the ſecond heauens, ſaw there comming towards her a Virgine, holding in one of her hands a certaine tablet, wherein were interſected many deſcriptions, properties, conditions, and figures of Mercurie. In the midſt of which was liuely proportioned a certaine Birde of Ægypt like vnto a Storke, which with them was called Ibis, and alſo the head of a young man with long yellow haire, & round about it ſeemed to twine two

Martianus

young

young Serpents. Vnder that was drawn a white wand all gilded at the top, in the midst of it of a greenish colour, and towards the end coale blacke. On the right hand of it was depictured a great shel of some strange fish, and also a Scorpion: and on the left side was depainted a Goat, & a little bird, much like vnto a Sparrow-hawke: all which depicturances containe within themselues the mysteries and darke meanings of the Ægyptians, with whom Mercurie was worshipped & adored vnder the name of that god, which with them was called Anubis, and was depictured also with his Caduceus, as *Apuleius* likewise (where hee writeth of certaine tales of those people which trauelled with Isis) depainteth him. And sayth, that Anubis (which the Ægyptians called Mercurie) was set forth & depictured sometimes of a blacke and swartish complexion, sometimes also very beautifull, and of a faire aspect. And among some of them also they framed his Image, as hauing the head of a Dog, in his right hand holding a Snakie wand, and with his left shaking a greene bough of Palme. By the head of the Dog was vnderstood the subtiletie & craftinesse which proceeded from Mercurie, for so much as there is thought no beast to be so wise, capable, and wilie as the Dog: Or else they so shaped him with the head of a Dog, for that (as it is written by *Diodorus Siculus*) this Anubis was the sonne of Osiris, who long before that following his father in the warres, shewed himselfe so valerous and approued hardie, as that indeed after he was dead, hee was worshipped & honoured as a god. And for that in his life time, hee alwaies carried depainted

Apuleius.

Diodorus Siculus.

painted in his shield the portraiture of a Dog, defiguring the same also vpon all his other armes, his Image or Statue was afterward in that manner drawn, and set forth with a Dogs head, demonstrating also thereby, that hee was louing, faithfull, and obedient to his father, defending him alwaies from all dangers, abuses, and perrillous accidents, which also is commonlie seene in that beast towards his maister or keeper.

There be some haue written, that Mercurie was taken & held for the very same as *Hercules*, or not much different frō him, as his Image or Picture held among the French men manifested, which people likewise adored him as the god of Wisdome & Eloquence, and his Statue was thus composed:

There was hewen and cut out with most exquisite skill and care of the workmen, an excelently well-proportioned Image, in the similitude and shape of a very aged man, euen decrepit as it should seeme, and in the extremitie of yeares, his head almost bald, sauing that on the sides remained some few haires, short, and curled, his countenance seuere, grim, and soure, his complexion of a tawnie and time-worne hue, his vpper vesture was the skin of a Lyon, and in his right hand he held an vnweldy and huge poleaxe, in his left hand an yron bow, and at his backe hung a quiuer of steele-headed arrowes, to the end of his tongue were fastened and annexed many small chaines & linkes of gold, with which hee seemed to pull and draw vnto him infinite multitudes of men of sundry Nations, which were also tied and fastened to those chaines, and yet

of

of themselues seemed voluntarily to follow him, the picture looking alwaies backeward to behold such innumerable troopes flocking towards him. And this peece of worke was framed with inexplicable & rare perfection of knowledge, beautified & adorned with delicate poliure and true couching and conclausture of those hard and almost impenetrable stones. By the description and setting forth of which, is discouered and vnript (as it were) the all-drawing force, and attractiue power of eloquence, so attributed & ascribed by those people vnto *Hercules*. In framing him old and in yeeres, is vnderstood, that in men of experience and long studies, eloquence is of more vertue and power, as attained vnto naturitie of perfection, being indeed raw (and therefore not well digested) in yonger yeeres which of necessitie must want iudgement and a setled experience to adioine vnto it, by which it is made more forcible, preuailing, and gracious, as *Homer* at large & copiously speaketh thereof in his commends and praises of Nestor. From whose mouth (sayth hee) most fluently rushed forth streames of dulcet honny, and whose penne distilled sugred drops of delicious sweetnesse, and whose workes and fruits so compleat & adorned with golden sentences, assuageth the malice of time, and mittigateth and allaieth her spight of forgetfulnesse, whose perpetuitie is engrauen in the brasse-leaued bookes of neuer-dying memorie. And thus much concerning the Statues, Images, Pictures, and Descriptions made of Mercurie, held among the Ancients to be the god of craft and eloquence.

Minerua.

IT is manifeſt, that the knowledge of neuer ſo many things without either a grace, or a certaine kind of pleaſing deliuerie of the ſame, is not abſolutely exquiſite in praiſe; yet merritting due commends, though not in the excellencie of height thereof: ſo likewiſe to ſpeake much, and to enter into the handling or diſcourſe of many matters for one that knoweth little, & is but ſleightly trauelled in the truly-conceaued paths of literature, not only diſcouers an ineducated rudeneſſe, and lame ignorance of letters, but oftentimes induceth vnto himſelfe danger, and may offend very highly, as *Marcus Tullius* at large and learnedly hath written. As therefore among the Ancients Mercurie was taken and held (in reſpect of his melliſluous and honny-dewed tongue of deliuerie) for the god of eloquence: ſo likewiſe was Minerua reuerenced and adored amongſt them, for the Queen and Goddeſſe of Wiſedome, Learning, and Knowledge. And to let vs vnderſtand, that it is requiſite (as before is ſomething touched) to know very well what we vndertake to ſpeake and diſcourſe of, and to apprehend a right conceauement what wee ſuppoſe wee know indeed, to argue with ſhort and pithie diſputes, thereby to pull on attention, and auoid the miſerie of being thought to be tedious; to contend mildly, and laſtly, to write methodically, and with a good grace, (being indeed a ſpeciall introducement of a reading ſpirit) the Ancients haue thought fit to conioine the

Sta-

Statues of this god & goddesse together, as betweene whom rested a kind of Sympathie and concordance of dispositions, and they called it by a Greeke name, *Hermathena*, for that the Grecians entearmed Mercurie Hermes, and Minerua they called Athena. And they vsed to erect this Picture or Image, alwaies in schooles, intending thereby to put schollers in mind, that they ought to embrace knowledge with eloquence, making thereof a composed medling and entermixing, as that by the one, the other receaued farre greater vertue, grace, and perfection by the combination of both their powers together.

And it was held among the Ancients, that Wisdome and Knowledge was not only necessarie, and to be acquired solely in Cities, and in priuate & domesticall gouernements, but also to be entertained & imbraced abroad in the warres, among Generals, Captaines, and all sorts of commanders: therefore they attribute vnto Minerua the care & charge of the wars, and depicture her in her Statue all armed like a valiant commandresse, as it is recorded that shee shewed her selfe very gallant, valerous, and forward in the warres held betweene the gods & the Gyants, wherin (as it is written with some) shee hand to hand slew Pallantes the most fierce, terrible, and mightiest of them all. Whereupon shee afterwards got the name of Pallas, and was so entearmed. But other writers affirme, that shee was called Pallas, for some other reasons, whereof it shall bee now needlesse to speake, only it is sufficient, that they all agree, that Minerua and Pallas were all one and the same.

Many haue written also, that Bellona was goddesse of the warres, and the same as Minerua, but by their Statues and Images dedicated vnto them, these differences doe appeare: By Minerua was vnderstood and intended the wise councels and aduised prudencie of Captaines and Officers, in managing their militarie affaires: and by Bellona were meant all bloudie stratagems, massacres, surprises, executions, and fatall meetings of the enemie whatsoeuer, and therfore she was depictured to hold in one of her hands a whip of red-hot yron strings, and in her other hand a great earthen basen, filled vp with conicaled bloud, shee was held also to be the goddesse of wrath, furie, and anger, and many times depainted with a trumpet at her mouth, as shee that gaue the signe of battell, and of generall encounters. But most writers doe agree, that shee was most commonly depictured with a flaming firebrand in her hand, for that the Auncients (as it is read with Licofrones. *Licofrones*) before the vse of the Trumpets was found out, when they intended to giue a signall or token of battell, accustomed to send a slaue before the campe of the enemie with a flaming torch or firebrand in his hand, the which after that hee had shaken three times in his hand, would throw it downe towards the face of the enemie, and presently after begun their battell & furious encounters on both sides. *Claudianus* & *Statius* doe report, that this Bellona was the first that was seene to carrie in her hands this fierie token of fight. And thus much shall suffice for her description as she is taken for Bellona.

Minerua by most writers was depictured in the

shape

shape of a young woman, of a liuely and fresh countenance, yet something threatening and angrie in hir lookes, her eyes were very fixe, assured, and stedfast, and much like the colour of a blewish greene, or that of a troubled sea, and shee was armed complete at all peeces, with a long speare in one hand, & on hir other arme a shield or target, made of the purest Christall, on the top of her helmet was placed a garland, made of Olive branches, and hard by her side were drawne forth, and portraied two young children with naked knives in their hands, seeming (as it might appeare by their lookes) to menace one another, the one was called Feare, the other Horror, as that those two alwaies waited, and were conuersant in warres and bloudie controuersies. Wherevpon *Statius* (writing that Mars commanded by Iupiter to set warres and quarrels betweene the Argives and Thebans) sayth there, that Mars sent before him those two, Feare, and Horror. *Pausanias* writeth, that the picture of Feare was shaped forth in seuerall formes by the Auncients, as that sometimes it was made with the head of a Lyon, terrible and furious, which manner was vsed much by the Grecians, and which forme was engrauen on the shield of Agamemnon: with some other it was framed with the face and bodie of a woman, but of so vgly and deformed countenance as is possible to imagin. The Corinthians dedicated this picture so made, vnto the sonnes of Medea, slaine and murthered for bringing such fatall gifts to the daughter of old Creon, whereby she and all that regall familie perished, and were for euer extinct.

Statius.

Pausanias.

The Olive tree was consecrated to Minerua, for
Virgil. that (as *Virgil* sayth) the Athenians vsed to crown the heads of Conquerors and triumphant commanders, with garlands thereof. Many writers doe disagree in the description of Minerua, and especially those of Greece. Touching the birth of her, it is written, that she was borne without a mother, and that shee issued and came forth into the world out of the head of Iupiter (according to the opinion of all fantasticke Poets.) By which is meant & vnderstood, that all human knowledge and vnderstanding proceedeth from the superior and diuine guidance aboue, whereby these intellectuall parts become celestiall, and despisers of terrene delights. But *Martianus* interpretes it to the disgrace of women, (being indeed a great and sore enemie vnto all that sexe) but (his exposition being too seuere and rigorous in that behalfe) it shall not be pertinent further to declare it. Whose opinion also
Aristotle. *Aristotle* himselfe something embraced, affirming (being too much opinionated therein) that as Minerua was borne without a mother, so all women generally are of themselues without wit, knowledge, secrecie, or assured constancie: but such inuention proceedes onely of malice, and some other seed of rancour which was indeed irradicated in his breast against that praise-worthie sexe. Wherin I dare in some sort contradict *Aristotle*, in that (it is apparent) that there are in the world women of as great spirit, wit, capacitie, and setled resolutions as most men are, and are as eloquent in deliuery of their thoughts, & as scholler-like in chusing fit and significant words, in composing & annexing

annexing their pithie, ſententious, and well-placed phraſes, as moſt men are whatſoeuer (exempting ſome famous profeſſed Doctors, and daily Students.) But returning to Minerua, the Auncients (as I haue ſaid) framed her Statue to be all armed throughout, in the faſhion of a moſt valerous and hardie warrior: & ſhe wore on her head a wonderfull rich helmet, all made and hammered of maſſie gold, which with the beauty thereof ſhined moſt glorioufly, ſending forth a moſt excellent luſtre, and delicate tranſparencie. *Homer* ſayth, That by this helmet ſo infixed on her head, is ſignified, that the wit and policie of man (which alwaies reſteth in the braine of the head) is (as a man may ſay) ſo armed, and at all times prouided & readie, that it defendeth the bodie from all eminent dangers, miſcheefes, and inconueniences, & that it doth ſhine, & is made beautifull with vertuous & worthie works, ſtudies of contemplation, and diuine meditations. Homer.

The ſame *Homer* ſayth, That the excellent wit of man doth neuer diſcouer all that it knowes, nor yet leaueth all that it diſcourſeth of, eaſily to be vnderſtood & conceiued: wherein ſuch words are cõpared to the doubtfull anſweres of an Oracle, or the darke and intricate ſpeeches of Sphinx: whereby belike it came, that in a certaine part of Ægypt, they placed in the temple of Minerua, the Statue and portraiture of this Sphinx, which the people there reuerenced & adored, beleeuing it to be the goddeſſe Iſis. Homer.

Pauſanias (ſpeaking of the Athenians) ſayth, That there was in that countrie a very ſtately, and curiouſly built Image of Minerua, which had engrauen on the Pauſanias.

top

top of the helmet the shape & forme of Sphinx, and on both sides of it were cut out & carued the portraitures of two Griffins, which are held indeed to be neither beasts nor birds, but doe equally partake of both kinds, for they haue the vpper part (as the head, necke and wings) of an Eagle, and the rest of their bodies shaped to the true similitude of Lyons. These strange formed beasts are found to remaine (though *Plinie* sets them downe as fabulous) in the furthermost parts of Scythia, where (as it is written) are certaine mines of gold and siluer, which these Griffins doe continually guard and keepe, so that the people of that Country, being called Arimaspes (which as many writers affirm haue but one eye in their forehead) cannot without great danger and hazard of their liues dig or seach for any of that gold.

On the top also of that helmet so made for Minerua, someimes they placed the forme of a Cocke, as in one part of Greece (inhabited by the Eleans) there was such a Statue erected & made by Phidias, which was wholly framed of gold and yuorie, which was so consecrated and dedicated vnto Minerua, because that bird of all others is most fierce, bold, and hardie in his fight, as likewise in Captaines and men of war, is requisite and required: or els it did demonstrat thereby the vigilancie and wakefull cogitations of great commanders and wise Gouernors, in whom is required great foresight, watchfulnesse, & care. And herein I must somewhat digresse from this treatise of Minerua, to obserue my Authour, who in this place hath inserted some few capitulations of other abstracts, the

first

first beginning with the descriptions of *Veritas*, or Truth, with the explications thereof.

It is written with many Authors, & especially with *Hippocrates*, that the effigies and portraiture of Truth was framed in the due similitude & likenesse of a beauteous young woman, attired with very graue & modest abillements, and yet for that kind of elderly habite, very rich and costly. And the same Authour also depainteth there the shape of Opinion, likewise resembling a young woman, not altogether so faire & louely, and yet not deformed or ill proportioned: who (saith he) seemed rather impudent than modestly bold, in all her demeanures, with her hands reaching forth to take and receaue whatsoeuer is offered and presented. Hipocrates.

Philostratus (speaking of Truth) sayth, that shee remaineth in the caue of Amphiarus, clothed all in white garments, glistering, and of a beautifull hue, where also she was taken and supposed to bee the mother of Vertue, which Vertue, the Auncients reuerenced and worshipped as a sacred Goddesse, & consecrated many Temples, Statues, and Altars vnto her, whose Image they erected directly before the Temple which was dedicated vnto Honor, meaning thereby, that none could enter or haue accesse thereunto, but by meanes of the other, and that there was no way or meanes to get true honour, but by the way & line of vertue, as that honour, dignitie, and aduancement were the rewards and recompences of vertuous and well-gouerned actions: and this picture of Honor also (as diuers write) was oftentimes set forth with

two wings on the ſhoulders thereof, intending & vnſhadowing thereby, that honour and glorie doe as it were ſend wings vnto men of vertue and merit, to lift vp and aduance themſelues aboue the ordinarie pitch and ſeat of vulgar and deſertleſſe people, euen to the wonder and admiration of all men.

Lucianus. *Lucianus* ſpeaking of a certaine Temple dedicated vnto Truth, ſayth, that in the midſt thereof was erected her Image or Statue in the forme of a young woman, all ſorrowfull, ſad, and diſcontent, habited in vnſeemely rags and baſe attire, and (as it ſhould ſeeme by certaine ſuperſcriptions ouer the head) ſhee complained, that ſhe was ill-intreated, abuſed, & wronged by Fortune.

In many places (eſpecially in Greece) Vertue hath been ſhaped forth in forme of a Pilgrime or trauellor, in that ſhe findeth no reſting place, ſecure abode, or certaine habitation, being ſometimes vexed & oppreſt by the gouernement of Tyrants, ſometimes of Vſurers, and auaricious commanders, ſometimes by luxurious Rulers, & ſometimes alſo by the furie and chances of warres, inteſtine ſeditions, & ciuil broiles. Sometimes ſhe is deſigured forth like a graue and auſtere Matrone, ſitting vpon a foure-ſquared ſtone, all ſolitarie, penſiue, and melancholie, and leaning her head vpon her knees, as though ſhee ſeemed wearie of her life, being ſo full of croſſes, miſeries, and perturbations.

Zenophon. It is written with *Zenophon* and *Marcus Tullius*, that Hercules when he was in his adoleſcencie, and prime of his blooming daies, wandering by chaunce

in

in a desart and vnfrequented wood, came where two seuerall waies diuided themselues in two contrarie courses, the one leading directly into the wood, and the other enclining on the one side thereof: Hercules as vncertain which of these two he should take, stood pondering and considering of the choice, hee had not long stood thus reuoluing within himselfe, but there appeared before him (all on the sudaine) two women, the one of which was called Pleasure, who indeed was wondrous beautifull to the eye, and of a louely aspect, wanton in her demeanure, and exceeding pleasing in all her gestures, and shee was apparrelled with verie glorious and gorgeous abillements, whose eye-dazeling brightnesse amased Hercules with huge admiration thereof, she was so adorned and decked with resplendant iewels, and glistering stones, & this woman seemed to persuade him to take the way of sensualitie & delights, which at the first entrance appeared vnto him very large, faire, and easie, beset with very pleasant and greene hearbes, and diuers-coloured flowers, but towards the end it grew very streit, stony, rough, and full of sharpe-pricking thornes: the other woman (somewhat more graue & setled in her countenance) was called Vertue, who was clothed with verie simple and meane garments, and shee with her finger pointed vnto that way which shee would wish Hercules to take, which indeed at the beginning shewed it selfe very narrow, full of rockes, and steepe-ascending banckes, verie crooked, and almost in-accessable; but after towards the midst it shewed very plesant, and at the very end of it was a most delicat green

mead, all beset and enwalled with trees of the rarest and daintiest fruits that could bee wished for, the vale it selfe all bespangled (as it were) with field-flowers of sundry sorts and colours, entermixed with the odoriferous rose, gillowflower, marigold, & pinke: through the midst of this greene plot, glided and stole along a soft-murmuring christall spring, through the puritie of whose cleerenesse (by meanes of the reflection of the sunnes beames) an infinite number of golden hewed peble stones, daunced as it were, & leaped on the sands, as moued and stirred with the swift-paced current of that faire-running water: and vnto this path Hercules betooke himselfe, labouring & striuing very eagerlie to passe in at the first entrance, which at the length, with continuing and laborious endeauours, he recouered, & so attained to that delicious & beautifull medow, which his choice so elected, afterwards purchased vnto him euer-liuing fame and glory, registered by time in the brasse-leaued booke of endlesse perpetuitie.

The Auncients also made and dedicated Images and Statues for the adoration and worship of Honor, which (as *Alciatus* giueth vs to vnderstand) they framed in the shape of a little child, clothed and apparelled with a purple garment, hauing a garland of Lawrell, wreathed about his head: with whome was depainted to hold hand in hand the god Cupid, who seemed to lead and guide the child vnto the goddesse Vertue, which was depictured right ouer against it, hewen forth and engraued with exquisite and rare intaliature.

Alciatus.

Among

Among the Auncients likewise was reuerenced and adored as a great goddesse, the Ladie *Volupia*, which they held to bee the goddesse of pleasures and delights: and her Statue was depainted, as hauing a pallid and leane countenance, yet sitting in a pontificall and maiestike chaire, all embrodered and embossed with starres of refined gold. And vnder her feet was drawne out the picture of Vertue, looking as though she had ben dejected, troden downe, and despised by her. *Volupia* the goddesse of pleasures.

It is written with *Plinie* (as also *Solinus* and *Macrobius* affirme the same) that in a certaine temple dedicated vnto this goddesse *Volupia*, was cut out with egregious skill of the workeman (as sitting vpon an Altar) the goddesse Angerona, looking with a heauie and sad countenance, which also was framed with her lips tied together, and fast conioined, to shew vs thereby, that in all pleasures or other matters whatsoeuer, it behoueth vs to hold our peace, & to keepe silence. *Macrobius* expounds it thus, that whosoeuer knoweth how to vse secrecie, silence, and to dissemble his greefes, and discontents, shall in the end ouercome them, and shall lead a most pleasant, easefull, and quiet life. Plinie.

The Ægyptians did much reuerence and worship their god of Silence, which with them was called Harpocrates, and according to the Greekes, Sigaleon: whose Statue and Image (as *Martianus* and *Apuleius* record) was made in the likenesse of a young child, who close to his lips held one of his fingers, as a signe of secrecie. Whereupon it comes, that the same Martianus.

fashion is now also obserued when men would signifie by signs, that a thing should not be vnreuealed or spoken of. Sometimes the portraiture of this God is drawne without any face at all, all couered ouer with the skin of a Wolfe, on which were depainted as many eyes and eares as could bee inserted thereon: signifying thereby, that it was needfull to see and heare much, and to speak little, in that he that speaketh not, offendeth not. By the Wolues skin is vnderstood the propertie of that beast, who when it hath stolne anie prey, presently conueyeth himselfe away, and runneth with such heed, feare, and quietnesse, that hee dares not in all that time so much as drawe his breath, or pant, with such slie secrecie doth he escape and steale away.

But now it is time to returne to our first intreatie of Minerua, whom (as I haue alreadie said) the Auncients all armed, with a Speare or Dart in one hand, and a Christall shield in the other. By the shield (in that Minerua is taken for Wisdome and Knowledge) is vnderstood the roundnesse and compasse of the world, gouerned with wise decrees, politike lawes, & discreet commandements. By the Dart or Speare, is vnshadowed the force, vertue, and power of wisdome, & that the words and speeches of a learned man do preuaile, and are effectual throughout the whole world: or that the sharpenesse and vigour of an excellent wit, & all-apprehending capacitie, is able to penetrate & make entrance into the hardest and obscurest enigma whatsoeuer; as the Dart being furiously deliuered from the hands of a powerfull bodie, pierceth very deepe into

any

any hard ground or other mettall of good proofe or resistance.

Pausanias writeth, that in a certain place of Greece was erected a most huge and great Colossus, out of which was cut forth and carued the picture of Minerua, sitting as it were on a little stoole, & drawing forth small threds from a distaffe: for that the Ancients supposed her to bee the first inuentresse and deuiser of spinning, as also of weauing in silke, and other like inuentions.

They attribute also vnto her the first finding out of almost all kind of Arts and Sciences: vnderstanding thereby, that the wit and inuention of man (for which Minerua, as I haue said, is taken) is the beginner and discouerer of all sorts of trades, fashions, sciences, or professions whatsoeuer: touching which the Poets do faine, that Prometheus with the helpe of Minerua went vp to the higher heauens, and stealing away some part of the fierie chariot of the Sunne, gaue and bestowed it on men below, whereby afterwards they contriued new arts, and mechanicall trickes of cunning and skill, euery one after his owne maner, deuise, & humor: in working of which arts (as *Pliny* writeth) is required two things, the first is Wit, and Conceit, and the other, Heed, Care, and true effecting of what is proposed: the first is meant by Minerua, the last by Vulcan (which is as much to say as fire) for vnder the name of Vulcan, wee oftentimes read the nature of fire to bee vnderstood, being the instrument and meanes to forme and fashion almost all things whatsoeuer.

Many

Many writers haue described the portraitures of Vulcan and Minerua both in one Statue and Image, as *Plato* in one place sayth, That these two were equallie supposed to bee the gods and protectors of Athens, for so much indeed as in those times the studie and practise of Sciences, was no lesse vsed and followed than the profession and inward exercises of letters and learning.

Plato.

Others write, that Neptune and Minerua were the ioint-protecters of Athens, so appointed by the order and decree of Iupiter, whereupon the Athenians stamped and imprinted vpon their coine the picture of Neptunes Trident, and on the other side the portraiture of Minerua.

But (as I said before) Vulcan was many times vnderstood for fire, or at the least for the force, propertie, and nature thereof, as *Eusebius* in many places alloweth. *Alexander Neapolitanus* reporteth, that in one place of Ægypt was erected the Statue of Vulcan, which held in one of his hands the true and liuely proportion of a certaine beast, which we call a Mole, and in his other hand a thunderbolt: and the Ægyptians so placed a Mole in his hand, for that they supposed that Vulcan had sent into one part of Ægypt infinite and vnspeakeable numbers of Moles of purpose to eat, gnaw, and destroy the sadles, bridles, targets, and such like furniture made of Leather, belonging to the Arabians their enemies, who then were entred into their Countrie with huge armies of souldiours, to ouerrun and depopulate the Country, which notwithstanding afterwards by the innumerable swarmes

Alexander Neapolitanus.

as it were of these Moles, (so noisome and offensiue vnto them) were constrained to retire, leaue, & abandon the country: which thing is not altogether vnlikely, for so much as many autentike and approoued Authours haue verified the like.

Aelianus reporteth, that the rootes of trees and Elianus.
hearbes in certaine parts of Italie, were eaten and destroyed in such sort with multitudes of Rats, that the inhabitants in the end (although they daily endeuoured to kill them) were notwithstanding for penurie, faine to leaue and forsake their Countrey. Marcus Varro writeth, That there was a Towne in Spain scituated on a fandie ground, which was so undermined by Connies, that in short time it sunke, and was vtterly decaied. Neither haue these chances happened only in wild Countries and many continents, but in places also enuironned with the sea, as that it is written, that one of the Isles Cyclades, called Giare, was by the ouer-abundance and multitudes of Rats and Mice, left void and destitute of inhabitants, being so tormented and annoied with them, that very necessitie caused them to forgoe their Countrie. It is also reported, that in Fraunce a very famous towne was by the said vermine (so abounding therein) left void & vnfrequented of any Inhabitants. The like chance also (as it is written) happened in a certaine country of Affrica by the swarmes of Locusts and Grashoppers. Plinie reporteth, That in a certaine Prouince adioining to the confines of Æthiopia, Ants, and other small vermine, exiled thence all the inhabitants thereabout. The people of Megaris in Greece, were constrained

Marcus Varro.

by bees to leaue and forsake the countrey. Theophrastus speaketh of another Countrey, which was destroyed by Palmers, which are little wormes, long and rough, hauing many legs, and in Latine may be called *Bruchi*, *Campe*, or *Mulipedæ*. *Antenor* writing also of the Isle of Crete, sayth, That a certaine multitude of Bees, chased out of a great Cittie all the inhabitants thereof, vsing their houses in the stead of hiues.

But returning to our former matter, which was, that the people of Ægypt verily beleeued, that those Moles were sent by Vulcan into their Countrey to destroy and driue away their enemies the Arabians, then entred into the land: It is crediblie written by *Plutarch* and others, that the people of Arabia do at this time infinitely abhor & hate those kind of beasts, and doe lay all plots and deuises to kill & destroy them whersoeuer they heare them to remaine; which kind of vermine also the Ethiopians, & especially the coniurers of Persia hold an opinion to be very odious & displeasing to their gods. But it is not written, that the Ægyptians beleeued that Vulcan should send them those Moles, nor what reason moued them vnto that conceit in the embracing of such opinion: but it is so recited as is before spoken of by that Author *Alexander Neapolitanus*, without any further explication of it. Although with some writers it is thus expounded: By Vulcan (say they) is meant the drinesse and extreame heat of that season, which was summer: or else indeed the naturall drinesse and warmth of that Countrey of Æthiopia. And *Plinie* writing of those

Plutarch.

vermine

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vermine sayth, they doe encrease and multiply in most aboundant manner, alwaies coueting those places, which by the ardent furie of the sunnes vertue, become drie, sandie, and crased, as likewise most of the countrey of Æthiopia is, and further expositions are not found to bee deliuered by anie Writers, touching that opinion and conceit of the Ægyptians.

The opinions and writings which the Ancients haue made of Vulcan, remaine diuerse & many, and in that respect hee is shaped forth sometimes in this forme, and sometimes in another: with some hee is depictured, standing, working, and hammering in a Smiths forge on the hill Etna in Sicilia, framing thunderbolts for Iupiter, and fashioning arrowes for the god of loue, and was taken to bee the rarest workman that euer liued, vnto whome when the gods had anie occasion to vse such maner of weapons, they presently repaired: as Thetis went vnto him to desire him to forge an armor for her sonne Achilles, and Venus for her sonne Æneas.

Some depicture him lame of one leg, and of a very blacke and swart complexion, as one all smokie, & of a general ill-shaped proportion of all his lineaments. It is not read, that vnto Vulcan were appropriated any beasts, plants, or trees, as vnto all other of their gods, onely *Elianus* writeth, that the Egyptians consecrated vnto him the Lyons, in that those beastes of all other are most hot, drie, & fierie by nature, by which abundance of heat within their bodies, it comes to passe, that they doe so exceedingly feare and are astonied at the sight of fire, which they can by no meanes indure, but Elianus.

but run from it with great affrightment. It is read also, that on the hill Mongibell in Sicilia there are certain great dogs, which do there guard and keepe the Temple of Vulcan, which is seated hard by a woods side, adioyning to that Mountaine, and the people thereabouts doe worship and adore Vulcan in that Temple, and in those consecrated woods and bushes.

It is written by the Poets, that Vulcan was the husband of Venus, as lawfully married vnto her, and that they are alwaies depictured together, as accompanying one the other. By which is vnderstood, that the generation and birth of creatures (meant by Venus) cannot bee effectuall without a moderate heat & warmenesse (which is also vnderstood by Vulcan.) Some also doe adioine Mars as the companion to Venus, meaning by him the heat of the Sunne, whereupon the Alcitans (people inhabiting the furthermost parts of Spaine, as *Macrobius* reporteth) made the Statue and Image of Mars, so adorned and beautified with the beames of the sunne, in as liuely manner as could bee deuised; which picture was there reuerenced with wondrous zeale and adoration. *Macrobius* also sayth, That the gods (being the substance of the celestiall fire) were onely different in name, and not otherwise: and that Mars was generally taken for that heat and warmenesse which proceeded from the vertue of the Sun. By reason whereof, the liuely heat and bloud which is within vs, is easily set on fire & enflamed with anger, furie, and desire of warre: of which things Mars also is held and supposed to bee the god. And after that fashion the Auncients worshipped &

adored

adored him, dedicating vnto him many sumptuous Statues, Images, and Pictures, and they shaped him of aspect, most fierce, terrible, and wrathfull, with hollow red eyes, very speedie and quicke in their motions, his face all hairie, with long curled locches on his head, depending euen to his shoulders, of a coale blacke colour, he stood all armed throughout, with a speare in one hand, and in the other a whip, and sometimes they depicture him riding on a horse, sometimes drawne in a chariot, whose horses were called Feare and Horror: And some other say, that his chariot was drawne with two men, which alwaies accompanied him whersoeuer he went, and they were called Furie & Violence. The which thing *Statius* imitateth when he sayth, That Iupiter sent for Mars, and commanded him to raise and stirre vp bloudie warres and quarrels between the Argiues and Thebans. And in this place *Statius* describeth the armes of this god to bee these: He wore (sayth hee) on his head a helmet most bright and shining, and of so fierie a hue and glister, as it seemed there issued out of it great flashes of lightning, his breastplate was of solid gold, reflecting with a most glorious and eye-delighting lustre, and there was insculpt thereon many figures and shapes of most fierce and vgly monsters, his shield was depainted all ouer with a red or bloudie colour, inchased also with most strange-shaped and deformed beastes, cut out and engrauen with rare inuention, & puritie of workmanship, excelling in the topiarie art. And thus hee rode with a speare and scourge in either of his hands, in a most costly and gold-embossed Charriot, whose

Statius.

whose horses (called Furie and Violence) were guided by the two churlish coachmen, Wrath and Destruction: directly before this chariot was depainted the portraicture of Fame, stretching abroad her wings, & seeming to proffer a flight, which at the first view, seemed to mount, and afterward to roue abroad, and search into all corners of the earth, and this picture appeared (a little off from it) to be very small, but coming neere vnto it, it was of a great bignesse, which workmanship was performed with great cunning and precise curiousnesse of art. The Ancients also pictured this Fame in the forme of a woman, apparelled with a thin and slightly woouen mantle of purple silke, which was close girded about her bodie, that she might with more swiftnesse runne and scout through the Countries of the world, in both her hands shee seemed to hold a crooked shell, long and hollow like to an instrument, which wee call a Cornet, which she held to her mouth. With some she is depainted with two wings on her shoulders, and her face beset full of eyes, and ouer all her bodie were infinite numbers of eares, and tongues liuely set forth and depictured, as *Virgil* most excellently hath deliuered, who also sayth, that shee flieth alwaies in the night without taking sleepe or repose at any time, and that shee commonly seateth her selfe on the top of a high turret, where she vttereth and babbleth foorth all that either her eyes haue seene, or her eares haue heard, being indeed so many, that nothing can escape them, wherby shee was entearmed the tatling Ladie, & mistresse of news. But touching the former descriptions of Mars: It is

Virgil.

written

written with stone, that such his glorious and sumptuous chariot wherein he vsed to ride in the warres, was commonly drawne with foure mightie strong horses, which were so furious, hote, and prowd, that euen very fierie sparkles seemed to issue forth ro their nosthrils. *Isodorus* sayth, Thus the picture of Mars was oftentimes set forth and depainted, with the breast of it all naked and vnclothed, to vnshadow thereby, that in the warres and chaunces of danger, men ought not to be timorous, but should expose themselues to all hazardous and vncertaine aduentures whatsoeuer. Isodorus.

Herodotus writeth, that the people of Scithia hung vp a sword in the middle of a temple, and worshipped it as the Image of Mars, as people ignorant, how to represent the god of warre other wise. *Statius* describing the house of Mars sayth, That it is builte in an obscure corner of Thracia, where the people wholly giue and addict themselues to warres and stratagemes all policies, and that it was wholly shade and compassed of yron, all rustie, blacke, and foule, and that the powers there which kept the gates, were called Horror and Madnesse, within the house inhabited Furie, Wrath, Impietie, Feare, Treason, and Violence, of all which, the gouernesse and commandresse was Discord, who there was seated in a regall and princely throne, holding in one of her hands a bright shining sword, and in her other a great yron basen full of humane blouch. Of this Discord it is written, that shee was the ouerthrow and ruine of that famous towne of Phrygia in Asia Minor, called Troy, & the reason (as some write) was, in that shee was not inuited to a certaine great Herodotus. Statius.

feast

feast made on the Mountain Pelion by Iupiter for the solemnizing and celebrating of the nuptials betweene Peleus and Thetis, where almost all gods and goddesses whatsoeuer, were conuented, and where also shee appeared, but notwithstanding was commaunded by Iupiter to depart from that marriage, and not allowed to bee at the solemnization thereof: and this great meeting was not ten daies before the contention betweene the three goddesses for the golden ball, ended and decided by Paris, which procured the destruction of all the house of Priamus, and slaughter of the Troians; for of this marriage was begotten that euer-famed knight Achilles: but as I told you, because Discord could not be admitted to this feast, prepared only for mirth, pleasure and for familiar agreements, she afterward raised such mischeeuous occasion, and so laboured day and night in her diuelish plots, that by her meanes grew that long-continuing warre and enmitie betweene the Phrygians and Pelasgians, prosecuted, maintained, and ended, by the prowesse of this new-borne child Achilles. Varro saith, That this Discord was by many writers framed and set forth in the likenesse of one of the furies of hell: as likewise Petronius and Aristides affirme, saying, That shee hath the aspect and looke of an infernall hag, with hollow and bleared eyes, far sunke into her head, from which euermore distilled downe many warie drops; her lips are pale and drie, her teeth all furd with loathsome corruption, her breath all infected, ill sauoured, and thicke, her cheekes discoloured, wan, and thin, & that shee stretched forth her long & leane hands, as readie

Petronius.

to catch and take hold of any occasion profered, in her breast she carried a naked knife with a sharp point, her legs were wondrous crooked, and little, as scarce able to support the burthen of her withered bodie, for her garment she wore a mantle made of black rug, and thus *Petronius* describes her leaning vpon a staffe. *Pausanias* writeth, that in a lid of a chest giuen to Cipselus, was engraued & carued the combat of Aiax and Hector, performed in the presence of Discord, which (sayth hee) was an old and hard-fauoured woman.

Ariosto vpon some occasion speaking of Mars (from whom now we haue a little wandred) describeth there his pallace or court where hee vsed to abide, saying, that through euery part and corner of the same, were heard straunge ecchoes, resounding most perfectly, which of themselues without anie former speech, would yeeld forth voices most plainely and distinctly, which commonly were fearefull shrikes, threatnings, and dismall cries: in the midst of this pallace was erected the Image of Vertue, whose lookes seemed to bee sad and pensiue, and her soule all sorrow-beaten, discontented, and melancholie, and shee stood leaning her head on her arme in most distressefull maner: hard by her was seated in a chaire the picture of Furie, triumphing in ioy, pleasure, and delight, and seeming prowd with good fortunes, and happie successes. Not farre from her sat Death, with a bloudie and stearne countenance, whose face was ouerwasht with bloud, and hackt with many and cruell slashes, where vpon a stately altar, he was offering sacrifices in goblets made Ariosto.

with the skuls of men, and filled vp euen to the brim with humane bloud; which oblation was consecrated to god Mars, with coales of fire (which set on flame the sacrifice) fetcht from many Cities, Townes, and Holds, burnt and ruinated by tyrannie of the Warres: round about the Court were hanged vp (as pictures to beautifie the same) many famous spoiles and glorious ensigns of victorie, brought from all the parts & corners of the world: In his bed chamber were depainted forth with wondrous curious workmanship, fatall massacres, burning of townes, dismall slaughters of men, castles won by treason, murther, and villanie, with many such like all in row conioined and set together.

Vnto Mars was consecrated by the Auncients, as gratefull vnto him, a Cocke, either to shew thereby the vigilancie and carefull watch which should bee in souldiours, or else (as *Lucianus* writeth) becaus that Alectrio (a souldiour entirely beloued and endeared of Mars) was by the gods transformed and chaunged into this bird. Some also haue appropriated vnto him the wolfe, being a most rauenous & deuouring beast, and therefore attributed vnto him; in that all souldiers and men of warre, vpon their first furie and heate are giuen much to spoiling and consuming of goods, ruinating and ouerthrowing all things whatsoeuer, that happen vnto them in the pride of their choler, & first inflamation of their bloud: or else becaus this beast (as I haue in other places remembred) seeth most perfectly in the darkest night, as wise and prouident captaines and commaunders ought to doe, that is, that they

they with an all-foreseeing aduisednesse and circumspection, preuent and frustrate the secret, darke, and hidden plots, and close-contriued stratagemes of the enemie whatsoeuer, for by the sharpe-sighted eyes of this beast is vnderstood the farre-reaching capacitie and wittie braine of a politicke commaunder, in discouering and seeing through the secret and concealed intendemennts of his aduersarie. And thus much shall suffice for the natures and properties of Mars, imposing also an end to the Statues, Images, and Pictures dedicated, erected, and consecrated to him, as also to Minerua, so taken by the Auncients to bee the goddesse of Wisedome, Learning, and of Wars.

Bacchus.

HIstories doe deliuer vnto vs, that this Bacchus (of whome wee now entreat) was held among the Auncients in great repute and esteeme for a most valerous, hardie, and well-approued Captaine, performing in those his times many worthie, haughtie, and gallant seruices, which gained vnto him the report and title of a victorious and all-conquering commander: as *Diodorus Siculus*, and many other autentike Authours haue written. But in the end, whether in regard of such his valiancie, or other particular propertie and knowledge, he was amongst others of their supersticious errors, cannonized & worshipped as a god, dedicating temples, and erecting Altars and Statues vnto him: among whome also hee was knowne and called by diuerse and seuerall names, as

ſometimes Bacchus, ſometimes Dioniſius, & at other times *Liber pater*, & many other, and by reaſon thereof was ſometimes depictured in this form, and ſometimes in that ſhape, according to the ſeuerall opinion of the people with whome hee was ſo worſhipped. *Philoſtratus* ſayth, That his Statue was framed in the likeneſſe of a young man without a beard, of a corpulent & groſſe bodie, his face of a high colour, and very big, and about his head was wreathed a garland of yuie leaues, from his temples ſeemed to peepe forth two ſmall hornes, and cloſe by his ſide lay a certaine beaſt, called a Panther. The which deſcription made by *Philoſtratus*, is in ſome ſort drawne from the nature and qualitie of Wine, of which indeed, the Poets faine that Bacchus is the god, for ſo much as he (as it is written) was the firſt that euer found out the commoditie thereof, and diſcouered vnto men (then abiding in ignorance thereof) the manner of gathering grapes from the vinetree, and to preſſe and bruſe them together, of whoſe iuice and licour afterwards Wine was made. But ſome affirme, that Icarus the father of Erigonus, firſt inuented the making of Wine, and that it was firſt of all drunke in Athens, where he himſelfe being drunke with the force thereof, was miſerably ſlaine by the people. And it is alſo written that in Italy Saturne was the firſt that euer inſtructed them in the true vſe of the grape, which hee before had practiſed and learned in Crete. *Plutarch* ſayth, That in France one Arras an Etruſcian was the firſt that cauſed it to bee vſed. But concerning the truth of the firſt inuention thereof, it is infallibly certaine, that it was

Philoſtratus.

found

found out by *Noe*, which *Lactantius* and *Iosephus* affirme, besides, that place also in the nineteenth of Genesis approoues it, which is sufficient warrant against all allegations whatsoeuer. *Iaques de Bergamus* in his second booke of the Chronicles of the world, sayth, That *Noe* by this meanes found out the nature of the grape: *Noe* (sayth hee) on a certaine day viewing and marking the feeding of beasts on a mountaine of Armenia called Coricus, among the rest espied a young bul brousing on the berries of a wild vine, of which he had not long fed, but that hee became exceeding wild, furious, and mad. *Noe* wondring at the force and effect of those berries, planted them afterwards on better grafts, and so had the experiment and triall of the vertue and propertie of them, of which presently after hee caused Wine to be made, and for that cause, was among the Scythians called Ianus, which signifieth in that language, the giuer of Wine. *Iaques de Bergamus.*

But proceeding with the depicturances of Bacchus, *Claudianus* sayth, that his Image or Statue is made and set forth (as it were) all naked and without clothes, meaning thereby, that the furie and working power of wine ouer-abundantly taken, causeth a man to discouer, lay open, and (as it were) make naked, anie secret or concealed thing whatsoeuer, which before that time with neuer so much labour, industrie, and care, was kept priuate, close, and vnreuealed: with some Bacchus is depictured in the similitude of a very aged man, anatomising and vnshadowing thereby, that the excesse taking of wine, hasteneth on, and is the cause of the sudaine and vntimely approch of old

age, as debillitating and eneruating the contexed ground of our ſences and ſinnewes, with the ſucking vp and drying of the humiditie and naturall moiſture of youth-maintaining humours: for ſo much as it is manifeſt, that the vnexpected failing, and weakeneſſe of our ſences, (by that meanes admitting a more feeble eſtate of our bodies) being old age, is nothing elſe but the abſence and vtter decay of a naturall moiſtnes within vs, and a generall ſiccitude throughout the whole compoſition of our bodies; which wee ſeeking to recouer and re-poſſeſſe, accept no meanes ſo fit, nor thinke any preſcription ſo auaileable, as the vſuall drinking of wine, wherein indeed men are infinitely deceaued, and inuelloped (as it were) with clouds and miſts of blindneſſe, and of error: for ſo much as though wine bee in the firſt taſt and receit thereof into our bodies, ſomething moiſt and engendring rume and raw humours, yet it is in the operatiue vertue and power ſo maruellous hot and fierie, that it drieth vp, and concocteth all the moiſtneſſe and humiditie whatſoeuer, before ingendered and bred: for *Galen* (that euer-famous Doctor) ſayth, That the greateſt drinkers of Wine, the more they drink, the more drie and thirſtie doe they find themſelues, & by how much the more they thinke and doe beleeue to quench and allay their thirſt by drinking more Wine, ſo much doe they encreaſe and augment their drineſſe and deſire thereof.

Galen.

Not much vnlike that former deſcription of Bacchus, was that depicturance which wee read to bee made of one Comus, held and reputed among the Aunci-

Auncients to bee the god of Feasts, Banquets, and mirth-ministring cõuenticles: whose Statue or Image was likewise drawne forth and framed in the resemblance and likenesse of a very young man, whose face seemed to thrust out a few small haires, his countenance pleasant, gracious, and smiling, and his complexion rubicund and high coloured. And *Philostratus* describes him standing at the dore of a great chamber full of guests, inuited to a most sumptuous banquet, wherein was much drinking and feasting, with great excesse, and too much superfluitie, as solemnising and celebrating the espousals of a new-married virgine: and sayth, that hee stood there leaning on a staffe, with his eies halfe shut, and halfe open, so that by little and little his head declined towards his bosome, and his bosome towards his arme, then resting on the staffe, which was indeed verie vncertainly placed: and thus betweene falling, and a weake supporting of himselfe, hee reelingly wauered and mooued to and fro: about his head (sayth hee) was wreathed a garland of sweet-smelling flowers, and also ouer most part of his bodie, at the one side of him was placed a great goblet of wine, and hard by that a musicall instrument like to a Cymball: the flowers so redemiting his temples, signifie ioy, mirth, and pleasance, and the instrument the lightnesse of heart, and contempt of sadnesse and melancholike cogitations: his pleasant, fresh, and liuely countenance shewes, that by the operation and stirring vertue of wine, mens spirits are awaked and made ioifull, as without doubt a moderat and temperate receit thereof, quickeneth & reuiueth

drousie

drouſie and drooping ſences, infuſing into their ſpi-
Plinie. rits a more loftie and aſpiring thought. *Plinie* writeth, that diſcreet taking of wine, encreaſeth & contexeth a mans forces and ſinewes, purifies the bloud from conicaled corruption, ſharpens the ſight, comforteth the ſtomach, procureth appetite, prouoketh vrine, nouriſheth ſleepe, forceth vomites, purgeth melancholie, expelleth ſorrowfulneſſe of heart, and to conclude, exceedingly reioiceth and dooth letificate the
Plato. ſpirits of men. *Plato* ſayth, That as raine temperately affoorded, nutrifieth and giueth encreaſe to all kind of herbage whatſoeuer, and that ouer-much abundance thereof, and extraordinarie inundations, deſtroyeth, drowneth, and ſpoileth them: euen ſo wine taken with moderation, and diſcreetly, comforteth the heart and ſpirits, whereas ouermuch vſed, it ſcor-
Apuleius Paniaſis. cheth, inflameth, and conſumeth it: *Apuleius Paniaſis* (that writ of the diuers operations of meats) ſayth, That one cup of wine a man may drinke after meales with health, and the preſeruatiue meanes thereof, but the ſecond quickeneth and prouoketh venerous luſts, and the third bringeth ſhame, diſhonour, & infamie. The Grecians neuer put any water into wine, but cauſed a little wine to bee medled with a great quantitie of water. *Heſiodus* commandeth, that one cup of wine bee intermingled with three of water. The auncient Romanes abſolutely forbad the vſe of Wine to anie women or children, as *Valerius* reporteth.

Plinie. *Plinie* writeth, That wine was ſo highly forbidden in Rome, and with ſuch ſeuere penalties impoſed on the breakers of ſuch law, that on a time a certaine maid

maid hauing ſtolne the keyes of her maiſters wine-ſeller, priuily to haue drunke and taſted thereof, (or perhaps a deſire onely to infringe the commaundement, according to the humours of many of that ſex) was for the ſame (without anie further intent therein meant by her) adiudged by famine to looſe her life, and that alſo not without the conſent and well-liking of many of her friends, kinsfolkes, and parents. 164

It is written of Romulus, that when hee had made any great feaſt or banquet, and inuited many gueſts thereunto, would haue great plentie of wine at the table, but would neuer himſelfe ſo much as taſt thereof, ſaying, that to morrow he was to determine of weightie affaires.

It is read, that Iulius Cæſar neuer drunke wine: and yet that famous Alexander, that true ſubiect of wars-hyſtorians, almoſt neuer abſtained it, but in the end it ouerthrew him, and depriued him of further vſe thereof.

Anachraſes ſayth, That Wine preſenteth vnto vs three grapes, the firſt of pleaſure, the ſecond of drunkenneſſe, and the laſt of teares, ſorrow, and diſgrace. Anachraſes.

Diodorus Siculus ſayth, That Bacchus was depictured among the Grecians in two ſeuerall formes, the one of a verie aged man with a very long beard, growing ſtiffe and thicke, the other of youthful years, of a pleaſant and amorous aſpect: by the firſt is vnfolded the nature of wine, being immeaſureablie taken, which maketh men looke furious, wild, and of a ſterne countenance, and by the ſecond (as when wine is moderately

derately and temperately taken) is meant, that it maketh men pleasant, discoursiue, and full of merry pa-
Macrobius. stimes. *Macrobius*, who (as I haue alreadie many times remembred) alwaies vnderstood by the natureof such their gods, the seuerall properties and vertues of the Sunne, sayth, That Bacchus was framed sometimes in the likenesse of a young child, sometimes of a youth, sometimes at the full age and growth of a man, and sometimes in the forme of one very aged and decrepit, with a long white beard, to signifie that all these seuerall ages and encreases are seene to bee in the sun, for in the time of the winter Solstitium, whē the daies doe then newly begin to lengthen and grow longer, it may bee said, that hee is then a young child, dailie encreasing and growing. And that at the Equinoctiall of the Spring hee hath attained to the yeares of adolescencie, and may bee called a young man. Then afterwards at the Solstitium of the Summer, when daies are fully at the longest, and can lengthen no more, hee is said to be at the estate of entire virilitie and manlie growth, and hath then a full beard, without further increasing or growing. But because after that time the daies begin againe to shorten, by reason of the sunnes withdrawing himselfe from our horison, and obscuring his bright irradiance and glorie from the world, he may be called an old man, as shortening and lessening his daies declining and drawing to an absolute obscuritie and departure from this life, and thus *Macrobius* hath expounded his application.

Diodorus Siculus. *Diodorus Siculus* describeth Bacchus with two hornes on his head, which (sayth *Macrobius*) signifie the

the raies and beames of the ſun, but *Diodorus* ſayth, That by them rather is vnſhadowed and intended, that Bacchus was the firſt that inſtructed and taught men how to till their grounds, by ſubiugating and coupling their Oxen for the performance thereof. Some writers vnderſtand by thoſe hornes ſo inſixed on Bacchus, audacitie, impudencie, boldneſſe, and fierceneſſe, approoued by the ouermuch taking of wine, which makes men hardie and aduenturous, as alſo impudent and ſhameleſſe, as is generally affirmed by *Philoſtratus*, *Feſtus Pompeius*, *Porphirio*, *Perſius*, and others that haue writ thereof. *Muſonius* a Greeke writer ſayth, That vnto Bacchus were not onely hornes giuen, but that hee was of many Poets deſcribed and deſigured in the ſhape and likeneſſe of a bull, the reaſon was, for that (as Poets deliuer) Ioue (transformed into a ſerpent) lay carnally with his owne daughter Proſerpina, the which by him being great, brought forth Bacchus in the ſo-me of a young bull, whereupon with the Cizenians (people inhabiting the further parts of Perſia) his Image and Picture was framed to the true ſimilitude and likeneſſe of a bull. But *Theopompus* and other writers ſay, that they gaue thoſe hornes ſo vnto Bacchus, in that in Epirus and many places thereabouts, were buls of that hugenes and mightie bodies, that with their hornes (being anſwerable alſo in bigneſſe) the people there made them their great veſſels to drinke in, which there was a generall cup or veſſell throughout all thoſe Countries thereabouts, and which faſhion alſo ſpread it ſelfe afterwards into many other Countries round about them,

Muſonius.

Theopompus.

them, among which they alwaies vſed and accuſtomed to drinke out of hornes. The Athenians afterward taking hold of that cuſtome and manner, framed their ſiluer veſſels and bowles wherein they vſed to drinke, in the faſhion and proportion of crooked and retorted hornes.

But it is vnderſtood with ſome, that ſuch hornes on Bacchus, ſignified certaine few haires, which from either ſide of the head were left growing in thoſe daies, which likewiſe now at this time the Prieſts and holy men of Armenia (and in many places of India) doe vſe to weare, and obſerue, which doe ſhaue all the vpper part and top of their heads, and alſo behind in their neckes, (reſeruing onely two mightie long lockes, growing on either ſide before, towards their temples) which they vſed to bind with a fillet or lace very hard, and ſo made them to ſtand of themſelues erect and out right. For which cauſe and faſhion alſo *Moſes* was ſaid among the Hebrewes to haue had hornes, and ſo was King *Liſimachus* with the Perſians.

Philoſtratus writeth, That Bacchus was oftentimes depictured and drawne forth in his Statues and Images, clothed with womens garments, and in effeminate habite, when hee reporteth, that hee went in ſuch manner apparrelled, with a long purple robe, beautifully ſet forth and adorned with tires of ſilke, vnto his loue Ariadne, and that then he wore on his head a coronet of roſes, curiouſly compoſed & made, his companions and followers alſo were all in like wanton and looſe abillements, faſhioning themſelues

ſome

ſome like rurall Nimphs, as the Driades, Oriades, and ſuch like; ſome like the ſea Nimphs, as the Nereides, Syrens, and others; and ſome alſo in the ſhape of Satires, Faunes, and Siluans, and all theſe attended him, going to his amorous delights, and ſports with Ariadne. The clothes and garments of women, ſo ſaid to bee on Bacchus, ſignifie, that the inordinate taking of wine weakeneth and debillitateth the naturall forces and powers of a man, making him feeble, vnconſtant, and ſtrengthleſſe, like a woman: or that (as ſome hold) he was ſo depictured, becauſe on certaine daies of the yeare hee accuſtomed ſo to habite himſelfe, when thoſe great feaſts, which were called Bacchanalia, were ſolemniſed and kept, at which almoſt all the women thereabout would meet, drinking and carouſing in that abundance and immoderate exceſſe, as they would become with the force thereof euen furiouſly mad, braineſicke, and wild, with dauncing and leaping, ſinging loud canticles, beating one another, running among the woods, vallies, and mountaines, and vſing all ſtrange and rude geſtures, and behauiours, worſe than people extreamely mad and lunatike. And in this manner almoſt all the hither part of Theſſalie for the ſpace of tenne daies vſed to banquet and riot, delighting in their barbarous cuſtomes, and vnciuile obſeruances.

Pauſanias writeth, that among the Eleans the pi- Pauſanias.
cture of Bacchus was there cut out, as hauing a long beard, with a garment or gowne couering all his bodie euen to the feet, and that hee held in one hand a hooke or ſharpe ſythe, and in the other a goblet or

bowle of wine, and round about him were depainted forth many vinetrees, and other fruitfull and commodious plants. And with some hee was called Bacchus Bassareus, by reason of that long garment which vsually hee wore, and which was called Bassara, so named of a certain place in Lidia, where those kind of cloths were made, or els it was so called of the skinnes of wolues, which those women in their Bacchinall feasts vsed to weare about their shoulders, for that in the Thracian language a wolfe is called Bassara. Neither did those women vse onely the skins of Wolues, but of Panthers and Tygres also, which they carelesly wold hang about their shoulders in their fits of drunkennesse and furie, tearing vp the grasse and hearbes with their nailes as they went along, their haire hanging ouer their faces, which they set forth with diuerse and sundrie-coloured flowers; ouer one of their armes they wore a garland made of yuie leaues, or the white Poppie, for that this Poppie was supposed to be an infernall flower, and growing on the banckes of Acheron, and therefore the Ancients appropriated it vnto the companions and followers of Bacchus, for that among some he was held also and taken to be the god of the infernall region, whereupon (as I haue already very lately deliuered) the Poets doe affirme that hee was borne of Proserpina, which was Queene of the lower kingdome, wife to Pluto, and daughter to Iupiter and Ceres.

Diodorus Siculus,

It is written with *Diodorus Siculus*, that Bacchus was not alwaies conuersant and merrie in drinking and in feasts, but sayth, that hee shewed himselfe in many

many ſeruices a very valerous & couragious captaine, and followed the warres with great fortunes manie yeares together, in which time, he would commonlie weare for his vpper garment the skinnes of Panthers, and ſuch like beaſts. He victorioufly ouercame in battell (ſayth *Diodorus*) many kings and great commanders, as *Licurgus Pentheus*, and others, and alſo ſubiugated and reduced vnto his commaund all the hether India, returning from thence with mightie triumph and victorie, carried on the backe of a huge Elephant, with all his whole armie celebrating and extolling the praiſes and worthy exploits of their lord & commander. Neither is it read, that before his time there was euer any king or Prefect that euer triumphed in the warres, or was led home with ſuch ceremonious ſignes and teſtimonies of victorious preuailement ouer his enemies. And therefore vnto Bacchus, as vnto the firſt triumpher, was conſecrated the bird Pica, being a bird full of prattle, and apt to ſpeake any familiar language, for that in thoſe triumphs it was lawfull for any one to reprooue anothers vices with any diſpightfull tearmes, or diſgrace whatſoeuer, enerie one crying out, and obiecting what might bee ſaid to the defence or deniall thereof.

The Auncients alſo haue attributed vnto this god the firſt innention and making of garlands, who alſo was the firſt that did weare any, and for himſelfe hee made them of yuie leaues, which afterwards was conſecrated alſo vnto him: whereupon *Alexander* the great minding to imitate him therein, cauſed all his armie in his returne from the conqueſt of India, to

make

make them garlands and wreaths thereof. This plant or tree was for diuerse reasons attributed vnto Bac-
Plutarch. chus. *Plutarch* sayth, That it hath in it selfe such a hid-den and secret power and vertue, that being applied in a certaine fashion, obserued by the Physicians, it causeth men without either beere or wine to bee ex-
Eustathius. ceeding drunke and giddie in the braines. *Eustathius* writeth, That yuie according to the Greeke word thereof, which is *Lisso*, signifieth lust, or desire of car-nall voluptuousnesse, and in that respect was giuen vnto Bacchus, for that men being drunke and ouer-come with the braine-distempering furie thereof, are sooner drawne and enclined to those desires, than at other times.

The Statues of Bacchus also was sometimes (as some writers report) set forth and adorned with coro-nets made of the leaues of a Fig tree, in memorie (as some hold) of a Nimph which was called *Syca*, which word with the Greekes signifieth as much as *Fico* in Italian: which Nimph was entirely beloued of Bac-chus, and metamorphised by the gods into that plant. As it is read also of *Staphilis*, a Nimph on whome Bacchus was likewise exceedingly enamoured, and who afterwards was transformed into a vine tree: so that it should seeme from thence it comes, that these plants are so pleasing & grateful vnto Bacchus. With some also hee is crowned with the leaues of the flo-wer Narcissus, and many other fragrant and sweet-smelling flowers. Wherevpon *Statius* sayth, That his Chariot wherein hee was vsed to bee drawne, was all adorned and beautified with flowers, hearbes, and

young

young plants. *Boccace* (by the Charriot which is ſo giuen vnto him) expoundeth, that by the extream taking of Wine, mens heads, and alſo their bodies goe tumbling and reeling vp and downe like the wheeles of a chariot: which ſayth hee, being drawne with Panthers and Tygres, ſignifieth, that the working power of Wine maketh men ſeeme furious, cruell, and terrible in their lookes, and wild behauiours, according to the qualities of thoſe beaſts ſo appropriated vnto him. *Philoſtratus* ſayth, That thoſe Panthers are ſo giuen vnto Bacchus, for that they are of a moſt hot and drie conſtitution, (as commonly the drinkers of wine are) and that they are light and ſpeedie either in leaping or running, as men likewiſe find them more nimble and light when they are drunke and haue ſomewhat ouergone themſelues in too much wine, than they doe at any other time. The ſame Authour alſo ſayth (in a certaine place where hee depainteth the ſhip of Bacchus) that the prow or forepart therof was framed in the likeneſſe and proportion of a Panther, round about which were Cymbals and Shalmes depainted, and plaied vpon by many young men: in the midſt of the ſhip was placed a long and ſtreight tree, on the top of which were hung purple garments, wouen with pure gold of Triolus, which the frantike women in the Bacchinall feaſts vſed to weare, which alſo were depictured there with rare perfection of true cunning and workemanſhip: on both ſides of the ſhip were ſet forth with great life many yuie trees full of berries, as alſo many vines, whoſe verie braunches with plentie of fruit, ſeemed to craſe and breake off Philoſtratus.

from the ſtocke, whoſe greene leaues and new ripened grapes were depainted forth with vnſpeakeable curiouſneſſe and labour. Towards the bottome of the ſhip was hewen and cut out a moſt liuely and perfect fountaine, flowing and ſtreaming with pure Wine, whoſe ſweetneſſe certaine men (moſt exactly drawne forth vnderneath it) ſeemed to taſt, and eagerly receaue, wherein was diſcouered by admirable skill of the workeman, a moſt liuely repreſentation of an exceeding thirſt and deſire of drinke: and thus *Philoſtratus* deſcribeth the ſhip of Bacchus, whoſe verie like by all deſcriptions and particular reſemblances, was long time kept and preſerued in Rome, in the temple there called *La chieſa di Santa Agneſe*, and afterward called the temple of Bacchus.

It is written of Bacchus by ancient Authours, that when hee was a young child, the three fatall ſiſters compaſſed him about as he lay in his cradle, and caſt ouer his face two moſt venomous and vgly ſerpents, which as hiſtories mention, neuer offended him: from whence it afterwards grew, that the Bacchinall women, in celebrating their rites and ceremonies, vſed to eat and deuour young Snakes. And *Catullus* ſayth, that thoſe frantike women in performing and executing the ceremonious obſeruances of their feaſt, vſed to carrie in one of their hands ſome member & part of a young heyfar, all mingled and cut in peeces: and the reaſon was for that (as it is read) *Pantheus* king of Thebes (being a great enemie to all thoſe cuſtomes and faſhions) deſpiſed and ſet at nought all ſuch honours ſo dedicated vnto Bacchus, neither would hee admit

Catullus.

admit by any meanes any such ceremonie to bee performed within his rule and gouernement, who to derogate the more from Bacchus, and disgrace his obseruances, one day as they were busily employed in great reuerence and zeale amidst their cheefest oblations, caused a mad heyfar (or as *Ouid* reporeth, a wild Beare) to bee driuen in amongst the thickest troope of them, so to disturbe and affright them in their ceremonious intendements, who at the first being somewhat suddainely surprised, sat astonied, but remembring themselues, and being also halfe drunke, they furiously set vpon the beast, and with short bils and kniues, and other such like weapons as they had, hewed and cut it into a thousand little peeces, and euery one ioying and reioicing in their victorie & triumph, fell presently again to drinking, of which being ouercome and subdued, in great furie they ranne vp and down, carrying in their hands some peece or other of the slaughtered beast, with making straunge shrikes, shouts, and vncouth noise for the victorie therof, and thus through the woods, bushes, hils, or vallies would they in an extreame furie, and forgetfulnesse of sence, confusedly and out of order run galloping together. And euer afterward to eternise this their preuailemẽt ouer that beast, would they in their bacchinall feastes and drinking, carrie in one of their hands some ioint or other of a new kild heyfar. And thus much shall suffice for the Statues, Pictures, and Descriptions that ancient writers haue made and deliuered of Bacchus.

Fortune.

Lactantius writeth, that this Fortune is nothing els but a vaine, idle, and senceleſſe name, which ſheweth foorth the ſhallowneſſe and weakeneſſe of mans wiſedome, in attributing the ſucceſſe or euent of any thing whatſoeuer, to her vertue, power, or pleaſure. Which opinion alſo *Marcus Tullius* confirmeth, ſaying, that this name of Fortune was firſt brought in and vſed to couer and ſhadow the ignorance of man, who (ſayth hee) giueth the ſucceſſe of all haps and accidents vnto her, of which hee himſelfe by naturall iudgement can ſhew no reaſon: which onely proceedeth from the barrenneſſe and dulneſſe of wits and capacities, for ſo much as thoſe things and euents, whereof hee could giue any likely reaſon or coniecture of probabilitie for the effect thereof, hee neuer aſcribed vnto this goddeſſe Fortune. But the Auncients were no more deceaued in this, than in other the gods and goddeſſes, and therefore conſecrated and dedicated vnto her many Statues, Altars, Temples, and Pictures, adoring her as the abſolute diſpoſer and diſpenſatrix of mundane affaires and buſineſſes. And they ſuppoſed, that as well all euill, and bad miſcheefes and inconueniences, as good and happy proſperities proceeded from her. By reaſon whereof, there was held to be two Fortunes, the one good, the other bad, and from the one came riches, happineſſe, quiet, content, and pleaſures: from the other all miſery, war, affliction, croſſes, and diſaſter calamities whatſoeuer.

Where-

Wherevpon she was depictured with some, as hauing two faces, the one white and well fauoured, the other blacke and disproportioned. *Alexander Neapolitanus* reporteth, That at Preneſtes was a temple dedicated vnto Fortune, wherein was drawne out & portrayed a Picture or Image in the shape and forme of two Sisters, both conioined together in the same Statue, and that it was there held and worshipped in high reuerence and adoration: And it was taken for the representation of Fortune. But yet amongst most people, and according to most writers, there is acknowledged but one Fortune. *Pauſanias* sayth (writing of the monuments of antiquitie) that the most auncient Statue and Image of Fortune was that which *Bupalus* (that farre-famed Architector & Ingrauer) composed and made in Greece, which picture afterwards the Smyrneans (people also of that Countrey) bought with a great summe of money. And the same was cut out and proportioned in the shape and likenesse of a woman, on whose head was infixed a round and circular ball, and in one of her hands she held the horne of plentie and abundance, called Cornucopia: by which depicturance is plainely vnderstood the office & propertie of that goddesse, which is to haue the bestowing and giuing of great riches, wealth, and treasures, the which notwithstanding shee bestoweth on men with such vncertainety, that they neuer remaine long with them, but are vnsetled, vnsure, and quickely rowled from them againe, as the heauens are tossed and circumfered by the two poles, resembled thereunto by the ball so placed vpon her head. *Lactantius* sayth,

Alexander Neapolitanus.

Pauſanias.

Lactantius.

that vnto Fortune was giuen the sterne or rudder of a ship, to signifie, that shee doth rule, commannd, and gouerne all humane things whatsoeuer, as the ship is gouerned by the rudder: and sayth, that shee is vnconstant in all her gifts, mutable, and neuer assured, fauoring and affecting for the most part wicked and irreligious persons, and aduancing men of meane worth, vertue, and learning, dejecting and oppressing the true children, and rightly begotten of the muses, and those in whom perfection of merit abideth. And shee is oftentimes also called the blind goddesse, and the vncertaine and partiall Ladie, and that she is humourous, and must be pleased by submission and acknowledgement of her power and superioritie, as certaine verses much to the same effect, doe demonstrate and testifie, which englished are these, or much agreeing with the true meaning of the Authour:

Imperious ruler of the worlds desseignes,
Ladie of sollace, pleasure, and of paines,
Who in thy well-pleasd humours, kings erecteth,
And when thou list, them down againe dejecteth:
Powerfull in all, in few things constant, alluring
Base men to greatnesse, though nothing assuring:
Those which true vertue truly doe embrace,
Not subiect to the smiles of beauties face,
Nor seating vaine-built hopes on glassie frame,
Of big-swolne titles of thy glorious name,
Thou doest severely scourge with vniust rigour,
Shewing in their afflicts thy powerfull vigour.
Like tennis-bals thou beat'st vs to and fro,

From

From fauours to disfauour, from ioy to woe,
From wars to peace, from rule to be commanded,
Till at the length cleane out of sight w' are handed:
When streight fresh hals (cald Fauorits) comes in place,
Which (being new) looke with a smooth-white face,
And for a while are pleasing and well-liking,
And gently toss with mild and easie striking,
Till in some humor (wearied with that play)
Some stiffer racket bandies them away.
O Fortune, that thy sacred deitie,
Should so consist in such varietie.

And in another place a discontented person railing against her crueltie, thus sayth:

How long shall these my soule-bred sorrowes last
Which hourely thus increase and multiplie?
Tell me (prowd Fortune) shall they neuer wast?
Is there no date of this my miserie?
Wilt thou needs shew ensample of thy pride
On my o're-burdened wo-possessed heart,
Which thousand times far better might abide
Deaths all-concluding moment anie dart.
But yet if in the end thou shew me grace
(As thou delightst in instabilitie)
And looke on my desoires with smalling face,
Changing these greefes to ioies tranquillitie,
O then how gladly would I these endure,
If of thy fauour I might so be sure.

Forc'd by vile Fortune, I seeke out new waies,

And

And range in vncouth corners of ech wood,
Where darkeneſſe, and ſad ſilence ſpend their daies,
And melancholy lines in angrie mood,
There ſit I penning Satyres gainſt theſe times,
Railing gainſt Fortunes malice in my wrongs,
Compoſing Odes, and rage-expreſsing rimes,
Sad madrigals, and heart-vnburdening ſongs:
There as a man all dead with diſcontent,
I feed on ſighs, and drinke mine owne ſalt teares,
When ſenceleſſe trees ſhed ſap, and doe relent,
And flowres do hang their heads, as though th' had eares
To heare my plaints, and all doe ſeeme to ſay,
We waile thy hap thou Image of decay.

The chriſtalline and ſilver-faced Brookes
Their ſoft-tought muſicke to the dancing ſtones
Doe ceaſe, they wonder ſo at my ſad lookes,
Ech ſauage Beaſt doth bellow forth my mones,
The vales-delighting Nimphs, and hill-borne Fawnes
That wonted were to leape and lead the hay,
Croſsing the flourie verdure of the lawnes
To hearken to my mones would reſt that day,
The ſhrill-voic'd Birds ſing forth a dolefull ditty,
And warble out ſome dreirie note of mourning
To ſhew how much my greefes they all did pitty,
As one in fires of woes for euer burning,
The woods grow wearie of my wretchednesſe,
Nimphs, Brookes, Beaſts, Birds, admire my heauineſſe.

By all which wee may euidently perceiue what ſway and power ouer humane affaires, is aſcribed vnto

vnto Fortune. And in another place a certaine *inamoretto* passion-rent (as a man may say) and full of melancholie, partly complaining of his mistresse, but especially inueighing against the foolish partialitie of Fortune, in aduauncing the desertlesse and illiterates, leauing and forsaking the vertuous and learned to miseries, and all-despised pouerties, (as also accusing the world and the children thereof with two much forgetfulnesse of themselues, in regarding so deerely the fruition of many riches and pleasures, wholly neglecting, or rather scorning the embracement of vertue, letters, or knowledge) thus sayth. But first the Poet setteth downe the place where this discontented louer vnbowelled (as it were) and anatomised his hearts oppressions.

Downe by that prowd ambicious Riuers side,
On whose enameld bankes were wont to lie
The weeping sisters of that daring guide,
That needs would rule the chariot of the skie.
Vnder the shade of a frondiferous beech,
Sits greefefull Dolie breathing out this speech:

The daughters of Clymene, and sisters of Phaeton.

Sleepe Phebus, sleepe, rest in thy watrie bed,
Looke on vs this blacke and dismall day,
Wherat he paus'd, and hanging downe his head,
Greefe stopt the passage of his speeches way:
All sorrow-wounded thus, he looks like one,
Whom heau'ns had metamorphiz'd to a stone.

Such stone, within whose concaue bosome dwels,

Some thin-cheekt Fountaine, leane and hollow-eyed,
From out whose loines spring forth a thousand vels,
Which closely sneke away for being spide,
So stealingly there creepes downe Dolors face
Two small deuided streames with silent pace.

At last, when inward greefes had almost slaine him,
(For vn-reuealed woes soone kill the heart)
Viewing the blushing East, he thus gan plaine him,
O thus he waild, as though his life should part:
Sleepe Phebus, sleepe, rest in thy watrie bed,
O rest in Thetis lap thy drowsie head.

And thus he often woo'd, and still entreated
The sun to hide the glorie of his face,
Which words he iterated and repeated,
To shew the blacke disasters of his case,
Sad night (he knew) best fitted his dull spright,
The wo-tormented soule doth hate the light.

O cruell Fortune, stepdame to my ioies,
That dismembrest them from sweet content,
Plunging their hopes in seas of dire annoies,
Depriuing them of gifts which Nature lent,
When will thy prowd insulting humor cease,
That freed from cares, my soule may liue in peace.

But why doe I entreat thy ruthlesse heart,
That knowes thy greatest pleasure, thy delights,
Consists in aggrauating my soules smart,
Poyson'd with woe by venome of thy spight?

No

No, let me rather curse thy bloudie mind,
Which executes the wrath of one so blind.

So blind as will aduance ech low-bred groome,
To haughtie titles of a glorious place,
Lifting him vp from nothing, to the roome
Where those of honours, and of vertues race
Should seated bee, and not th'illiterate:
Learning, not place, doth men nobillitate.

But what thou wilt, must stand, the rest must fall,
All human kings pay tribute to thy might,
And this must rise, when pleaseth thee to call,
This other perrish in a wofull plight:
Thy courses are irregular, thy kindnesse
Misplac'd, thy will lawlesse, all is blindnesse.

Thou filst the world with hell-bred villanies,
Dis-arming vertue of all true defence,
Leauing her naked midst her enemies,
That are both void of learning, wit, and sence:
Only this sence they haue, for e're to hold
Their high-pil'd heapes of all-preuailing gold.

And that is it that chokes true vertues breath,
Making it die, though she immortall be,
Fruitlesse it makes it, subiect vnto Death,
That's want: or else it liues eternally,
But men doe count of vertue as a dreame,
Only they studie on some golden theame.

Neuer was any thing so priceleſſe deemed,
So louingly embosom'd in mans thought,
No not religious rites are so esteemed
As gold, for which both earth and hell are sought,
All paines are ease, so wee may it obtaine,
All ease is paine, when wee should vertue gaine.

Where haue you seene one of the Muses traine,
Whose mind is impleat with vertues seed,
Scorning this worldly soule-polluting gaine,
But that he liues in euerlasting need,
And yet not basely, though in meane estate,
For vertue scornes base meanes with deadly hate.

But there's no thought of vertue, no regard,
Whereas this guilded idoll beares the sway,
Men of desart from fauours are debard,
And churlishly thrust from preferments way,
When some base Gnatoes steepe in Fortunes lap,
Whose wealth, not wit, procures such fooles such hap.

Then come you wounded soules, consoine with me,
In some obumbrate thicket let vs dwell,
Some place which beau'ns faire eie did neuer see,
There let vs build some sorrow-framed cell,
Where weele cast our sighs and furn our cares,
Penning them sadly downe with sea-salt teares.

Eccho. Wearying the lowd-toungd daughter of the aire,
Infusing trembling horrors in ech beast
With suddein-broken accents of dispaire,

With

With deepe-fetcht groues, as signes of our vnrest:
And if the Satyres aske why we complaine,
Fortune commands, and vertue now is slaine.

Thus in these raging fits of true-felt passion,
This melancholike louer vsd to crie,
Railing gainst Loue and Fortune in such fashion,
As if twixt both there were one simpathie
Of natures and of humours all one kind,
Both being false, mutable, and both blind.

And in this inuectiue and selfe-afflicting vaine, the same Louer in another place further complaineth of the ouermuch rigour of his Ladie, preseruing and continuing in hate and scorne of his loue: which words reduced to a Sonnet, are these, or to the like effect.

Hard is his hap who neuer finds content,
But still must dwell with heauy-thoughted sadnesse,
Harder that heart that neuer will relent,
That may, and will not turne these woes to gladnesse,
Then ioies adue, comfort and mirth, farewell,
For I must now exile me from all pleasure,
Seeking some vncouth caue where I may dwell,
Pensiue and solitarie without measure,
There to bewaile my such vntimely fortune,
That in my Aprill daies I thus should perish,
And there that steele-hard heart still still t'importune,
That it at last my bleeding soule would cherish,
If not, with greedie longing to attend,

 Till

Till pitty-moued Death my woes shall end.

And thus farre haue I continued the exclamations of an vnhappy louer, who in the same place also writ many other inuectiues againg Fortune and Loue, ioining them both together, which I will here pretermit, hauing already too much digressed from our cheefe intendement: reuerting therfore from whence we left you, it is written, that the Thebans in a certain statue which they dedicated vnto Fortune (being also in the shape & similitude of a woman) placing in one of her hands a yong child, which they teamed by the name of Pluto, which with many is taken to be the god of riches: so that it discouered, by representing Pluto in the forme of a child, that in the hands of Fortune was the bestowing and disposing of wealth, riches, possessions, and aduancements, commanding this and hauing that absolute authority & rule ouer them, as mothers gouerne and rule their children. *Martianus* thus describes her to appeare at the mariage of Philologia. There was (saith he) among the rest a young and beautifull woman, more talking and more abounding in idle discourse and words then any of the rest, who seemed to be full of gestures and of fantastike carriage of her bodie, and alwaies mouing and stirring vp and downe, her vpper garment was of the thinnest silke, whose lightnesse the least breath of wind would puffe vp, her steps and paces as shee went, were very vncertaine, & she neuer would abide long in one place, or in one companie, and hee sayth, that her name was Chaunce, which also is the same in sence as Fortune,

Martianus.

and

and which likewise with some is called Nemesis: shee carried in her lap (which was very spacious & wide) almost all the sundrie kinds and sorts of all the beauties, ornaments, riches, and graces of the world, of which, some shee seemed to offer with her hand to some that stood by, but in so hastie manner, and so suddenly as was possible, as that if they did not instantly take hold and accept of her curtesie, all what was offered was lost, to some she seemed very familiar & kind, dallying with them and playing with their locks, and vsing many other such wanton and alluring behauiours: but to some others againe she would seeme maruellous angry and displeased, striking them ouer the faces and heads with a white wand, which she held in her hand, and with such signe and token of reuenge, as if she had ben highly prouoked and incensed, and would assuredly acquite her selfe on the offenders whosoeuer.

In a temple in Greece was erected a Statue of Fortune, which was made in the forme and similitude of a graue Matrone, habited and clothed in garments suitable to the desires and fashions of older yeeres, and in her countenance she seemed very sad and pensiue: a little before her was placed the Image and portraiture of a young virgine, amourous in aspect and pleasant, which seemed to giue & offer her hand to the picture of the other: behind these (ouer hard at their heeles) was engrauen forth another Image in the likenesse of a yong child, which with one of her armes seemed to leane on the picture of the said Matrone, which looking so dolefull and heauie, signifies her selfe to bee

that

that Fortune which is alreadie past and slipt by, and therefore she sits lamenting and bewailing the departure thereof. The other which seemed so pleasant and offered her hand, is the present Fortune, and the yong infant behind them both, is that which is to come and succeedeth.

Among the Ancients and among the old writers, Fortune and Nemesis were oftentimes taken to bee all one, yet at other times they made this difference and severall natures to appeare for Nemesis: as *Amianus Marcellinus* sayth) was held and taken to bee the goddesse, to whom only it belonged to punish and mitigate the offences of the wicked and malefactors, afflicting them with paines and torments, according to the qualitie of their sins, and also rewarded the vertuous and well-liuers with aduancements, honour, and titles of place and dignitie: and that she did know and see all things euen into the darkest and most priuate corner of the world, & therevpon was by the Auncients supposed to be the daughter of Iustitia, who (say they) dwelt & inhabited in a very secret corner, within the house of Eternitie, where she noted down in her books of memorie, the offences and wicked deeds of the euill. *Macrobius* sayth, this Nemesis was adored and worshipped among the Egyptians, as the reuenger and cheefe enemie of pride, insolencie, & haughtinesse, and that she was also with many called Rhamnusia, so tearmed of a certain place among the Athenians; where also was erected and dedicated vnto hir a most stately and magnifique Statue of marble, and that shee was also sometimes knowne by the name

Amianus Marcellinus

Macrobius.

of

of Adraſtia, of king Adraſtus, for that he was the firſt that euer cauſed her to be held in that worſhip and reuerenced regard, and that euer conſecrated any altars or temples vnto her.

The ſame Author alſo deſcribeth her, ſaying, that her picture was depainted and ſet forth with wings on her ſhoulders, to ſignifie, that ſhe was alwaies readie and at hand amongſt men: hard by her ſide was placed the rudder of a ſhip, & ſhe her ſelfe ſtood vpon a round wheele, holding in hir right hand a golden ball, and in the other a whip, manifeſting thereby, that where ſhe fauoured or diſliked, either aduancements, wealth and honour, or miſeries, croſſes, and afflictions followed and enſued.

She is oftentimes alſo depainted, as holding the bridle of a horſe in one of her hands, and in the other a ſmall and long peece of wood of a certain meaſure, which we call an ell or a yard: vnſhadowing thereby, that men ought to rule & reſtrain their tongues from euill and corrupting ſpeeches, and that they ſhould adminiſter iuſtice and true meaſures with whom they deale or doe conuerſe.

It is written with Pauſanias, that Nemeſis was the moſt ſeuere and cruell puniſher of arrogancie & vainglory of all others, & ſaith, that ſhe abaſed & brought downe the inſolencie and ouer-weening boldneſſe of the northerne barbarous people, who with an aſſured conqueſt and victorie (as they thought) entered into the countries of the Athenians, and there (ſcorning as it ſhould ſeeme) their ſmall forces and reſiſtances, fell to ſpoile and rifeling, and preſently ſet vp and Pauſanias.

erected their huge Coloſſus, or piller of marble, which they of purpoſe brought with them to ingraue and ſet forth their victories, trophies, and ſpoiles that they ſhould make of their enemies: but being afterward ouercome themſelues, & beaten back into their countries, the ſame ſtone the Athenians cauſed to be conſecrated vnto Nemeſis, whoſe picture and counterfet by the incomparable skill of Phidias, was moſt curiouſly and exactly ingrauen thereon, to ſhew thereby, that ſhee only was the cauſe of the cleane ſubuerting and expelling their fatall enemies out of their Countrey, and that ſhee therein extended her power and office to the reuenging and aboliſhing the ouerhaughtie attempts of pride, & fooliſh-hardie preſumption. And in that ſhe was thus held to be puniſher of vaine humors, and prowd demeanures of mortals, the Ancients alſo held and ſuppoſed her to bee the verie ſame in nature and propertie as the goddeſſe Iuſtitia, whoſe deſcription (as *Aulus Gellius* affirmeth) was by *Chriſippus* thus ſet forth and compoſed.

Aulus Gellius.

Her Statue (ſayth hee) was framed out in the due proportion and ſimilitude of a beauteous young virgine, who was not of any prowd, loftie, or diſdaineful countenance, nor baſe or deiected in her looke or cariage, but carrying ſo ſetled and modeſt demeanures, as ſeemed worthy of all reuerence, loue, and due commendation, her eyes ſeemed moſt quicke in their circumference, cleere and liuely, which ſhe often turned this way, and that way, looking and prying into euery place round about her, and for that cauſe the Ancients entearmed her the all-diſcerning Ladie. *Apuleius*

oftentimes

oftentimes vſed to ſweare & take his oath by the light of Phœbus, and eye of *Iuſtitia*, adioining them both together in equalitie of cleerenesse. By which may be vnderſtood, that there ought to be in Iudges and adminiſters of iuſtice, a ſharpe & cleere eye to find out and inueſtigat the truth, & as it were to ſee into (with the ſight of capacitie) any offece or crime perpetrated whatſoeuer: whoſe cleerenesse and far-piercing manner of examination, diſcouers and laies open what before hath ben long kept hid, & in darke and obſcure couertures. And in framing her like a virgine, is alſo meant, that ſuch officers, and men authoriſed for execution of iuſtice, ought to reſemble a virgines chaſtitie, by not ſuffering themſelues to be tempted and ſo led away by corruption of bribes, by partialitie, flatterie, or inſinuation, but to remaine vnmoued, conſtant, and ſtedfaſt in ſinceritie of conſcience, proceeding in their profeſſion according to right, equitie, & reaſon. *Pauſanias* writeth, that in a certaine place in Ægypt was portraied forth the Image of *Iuſtitia*, in reſemblance alſo of a faire young virgin, which ſeemed to draw after her with her left hand, another blacke and hard-fauoured woman, which ſhe haled and puld forward, euen by maine force, & ſtriking her many times ouer the face and head in moſt deſpightfull & ſeuere manner, ſeeming therein (as it were) to reuenge ſome wrong or iniurie offered vnto her. The young virgin was *Iuſtitia*, and the other *Iniuria*; which inſtructeth vs thereby, that Iudges and ſuch like officers for ciuile & domeſtike gouernments, ought continually ſtriue by all endeuours to ſuppreſſe wrongs, iniuries, and Pauſanias.

misdemeanures, and that no man receiue molestations, violence, ot hard vsages of the stronger partie. And that they also carie an equall hand ouer all matters and complaints exposed vnto them, and not to giue forth and denounce sentence, till both sides may bee produced to plead for themselues, alledging lawfull reasons for their innocencie, and purgation of those crimes obiected against them: vnlesse they will resẽble that Iudge which Apelles drew forth in a certaine peece of worke of his, which (according to *Lucianus*) is thus described, with the occasion and reason of the depainting and setting out thereof:

Lucianus.

After that Ptolomie king of Ægypt had deliuered Apelles out of prison, and restored him to libertie, when indeed he had once thought to haue punished him with seuere tortures of death, (hauing ouerlightly beleeued the vniust information of Antiphilus, who meerely of malice had accused him of a certaine rebellion and insurrection in that Countrey) & after that in lieu of such his wrong of opprobrie and false imprisonment, he had giuen him a hundred talents, as part of amends for such his trouble, & had commanded that Antiphilus should alwaies afterwards be his slaue and bondman: for requitall of such his iniurious practises, and slandering his integritie of life, hee in a fantasticall humor, betooke himselfe to his art, intending by some curious deuise thereof to shew forth the depicturance of the danger & perill of his life, which at the time of such his accusation hee then stood in, which was in this manner with incomparable knowledge of skil performed, being called *Calũnia di Apelle*:

There

There was placed in a iudiciall and high seat, made (as it were) for the determining & deciding of ciuile causes and affaires, the Statue of a man, with maruellous long eares, such as Midas is reported to haue had, who there represented the presence of a graue & reuerend Iudge. Vnto this Iudge two women (one of the one side, and the other on the other side) seemed to whisper some matter or other in his eares, the one of them was called Ignorance, the other Suspition, and hee held forth his hand towards another woman, called Calumnia, being of the shape of a beautifull, rich, and young woman, then comming & approching towards him, shee was maruellous gorgeous in her habit, and of a passing faire aspect, sauing that at that instant she seemed somewhat angrie, disdainefull, & discontented, insomuch, as her eies looked very red and fierie. In her left hand she held a flaming torch, & with her right shee seemed forcibly to draw & plucke after her a young man by the haires of his head in most tyrannicall sort, who miserablie and dolefully with both his hands erected toward the heauens, bemoned & lamented his woe-afflicted condition and state: a little before her approched Enuie, which was in the forme of a wondrous leane old man, with pallid & meagre face, on whose withered cheeks it should seeme Time with the all-cutting plow-share of his remorse-lesse crueltie had wrought deepe furrowes, & inuolued wrinkles. And immediately after her (Enuie vshering them all) came two young women more, which seemed to flatter and glose with her with persuasiue and insinuating phrases, extolling her beautie, and (as it

were, forcing her to assume a strong opinion of her owne incomparable faireneſſe, & seemed also to adore and decke her abillements and cloths with many conceited and curious toies of fantasie and delight: & the one was called Deceit, and the other Trecherie, both sisters, and of one humor. After all these followed also another woman (whose name was Penitence) habited with vild ragged and base attirements, who infinitely deploring her beeing, seemed to crucifie her self with strange impassionated fits beyond all measure, who looking backe, and seeing another poore woman making hast to ouertake her (called Truth) euen for verie sorrow shame & greefe, fell into diuers sounds, & was readie to die and depart from the world. And thus *Lucianus* describes that picture, which was called *Calumnia di Apelle*. By which this little may bee obserued, that the meaning of it is nothing else but a false & malicious accusation, entertained and supported by the Iudge of one, that is not there himselfe in presence to purge and cleare himselfe of that which is obiected against him, whose accuser is oftentimes Enuy: seconded and coadiuted by Deceit and Trecherie: the cause of the Iudges rash sentence, is Ignorance, together with Suspition, and the imbracing of calumniation or slander of the innocent: the bewailing & teares of Penitence at the discouerie of Truth, shews the greefe and shame that the guiltlesse and true persons receiue by bringing their reputation in question of villanie and dishonesty. And this shall suffice for the description of this Picture of Apelles, with the explication thereof, returning to the finishing and concluding of

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the Statues and Images dedicated vnto Fortune.

Quintus Curtius sayth, That Fortune was depictured among the people of Scythia, in the forme of a woman without feet, & that there was placed round about at her right hand a number of little wings, first to signifie, that shee cannot stand fast or firme, & that her gifts and fauors are no sooner giuen, but are presently lost, & doe (as it were) sudainely flie from a man before they be fully intertained or possessed. *Alexander Neapolitanus* writeth, That with certaine people of Greece her Picture or Statue was wholly framed and compacted of glasse, as shewing thereby, that vpon euery small occasion, riches, and happinesse are decaied, consumed, and perished. And yet all the Ancients for the most part so absolutely relied & confided vpon her power and vertue, that they referred and attributed all luckie successes of battels & other pleasures also vnto her fauor, kindnes, and good liking. In Rome (as *Liuie* reports) was erected a very sumptuous temple by Camillus, which he dedicated vnto Fortune after the victorious ouerthrow hee gaue vnto the Hetruscians.

Alexander Neapolitanus.

Liuie.

Plutarch also speaketh of another Temple which was dedicated vnto Fortune, which was built two miles out of Rome in that very place, where Coriolanus, approching like a gallant captain in armes (though then against his country) met with his owne mother, and others of his kinred, at whose vrgent intreaties & praiers, hee surceased to proceed in his (till then) implacable furie and wrath, and so that glorious Metropolitane of the world, was no doubt preserued

from

from saccage and ruine at that time, for that before he had resolutely vowed to burne & consume it to ashes. And in this place (as I haue said) was erected a temple vnto Fortune, where she was portraied forth in brasse to the resemblance and true proportion of a woman, which afterwards (some Deuill hanting the same) was taken and held by those faith-wanting Idolaters in great reuerence & adoration, as à most infallible and true Oracle.

It is written of Galba, that whē he had taken away a certaine chaine or bracelet of gold from this Image of Fortune (which was then hung about her necke) & had placed it on the Statue of Venus, that shee (that same very night following) appeared vnto him in his sleepe with threatening meanes & words of reuenge, which so appalled & confounded his sences, that not many daies after in a great affrightment and terror, he departed from this life speechlesse and dumbe many houres before he died.

With many Authors it is written, that in a certain country of Ægypt Fortune is depictured, as turning round a great wheele made of glasse, on the top whereof are set forth the pictures of many men playing ioifully, and in the pride of mirth and iolitie, some others also climing & endeuouring to ascend to the top thereof, and others hauing newly attained it, precipitating and tumbling downe backe againe.

Spartianus. *Spartianus* writeth, that almost all the Romane Emperours were so addicted to an opinion, which they embraced of the powerfull mightinesse of this Fortune, that they kept euermore her picture or Image

in

in their bed-chambers, and other priuat places of retrait, & that when any of them died, the same Image was presently caried into the lodging of the knowne successor.

The first (as *Liuie* affirmeth) that caused in Rome any temples to be erected vnto Fortune, was *Seruius Tullius*, the sixt king of the Romanes. And yet *Plutarch* saith in his bookes intituled (The fortune of the Romanes) that *Marcius*, which was the fourth king (after their computation) was the first that dedicated or built any Statues or temples vnto this goddesse, & that as this Empire attained higher and higher vnto her puissance and glorie, so the superstitious deuotion of these people, increased for the reuerencing and worshipping of Fortune, which afterwards spread it selfe throughout all Italie, though it continued no long time. Liuie. Plutarch.

The Philosopher *Cebes* resembled Fortune very fitly vnto a Comedie, in which many actors appeare, oftentimes in likenesse and similitude of kings & great monarchs, and presently after performe the part of some rogue or villan, & are become poore fishermen, slaues, and bondmen, and such like. *Socrates* compared her also vnto a common place of meeting, conuenticle, or theatre, where without all order or obseruation as they come, men are placed and haue their seats, nothing respecting the worthinesse or dignity of any among them whatsoeuer, all being intermingled, and confusedly thronged together: shewing thereby, that Fortune without either respect of gentrie, worthines, or merit, but all vnaduisedly, & without order or reason bestoweth her fauors, riches, and felicities. Cebes. Socrates.

It is read, that *Vspal* was the first that in all Greece caused any Statues, altars, or temples to be consecrated vnto this goddesse Fortune, and that in the towne of Smyrna he erected one most stately temple, in the midst whereof, the portraiture of Fortune was placed, which picture was cut out & carued with incredible curiousnesse of the workeman, and beautified & graced with diuers delicat embellishments, and almost art-exceeding politures.

In Egira a city of Achaia, the Image of Fortune was drawn forth in the shape of a maruellous fair woman, who held in one of her hands the horn of abundance, called Cornucopia, and in the other the boy Cupid: all which (as *Pausanias* interpretes it) signifieth, that it little auaileth any woman to bee of a beautifull, amorous, & well-composed feature, if fortune in that bodie be wanting and absent: meaning that beauty without riches or honor, loseth partly her value & esteem among men, which riches are intended by that Cornucopia, signifying abundance of wealth, and enioying of much treasure. And indeed he is very fortunate & happy, that in his loue shall find beauty to be counterpoisd with riches, and that the fruition of that shal be accompanied with the graces of Venus, and those all-ouercomming accomplements.

Giraldus. *Giraldus* (writing of the gods of the ancients) saith, that with some Fortune is depictured riding on a horse, who with his wonderfull and strange swiftnes of gallop, caries her away almost inuisible: and after her posteth Destiny, with great furie and exceeding celerity, holding in her hand an yron bow ready bent, and aiming to strike Fortune euen at the very heart.

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This breefe depicturance may vnfold vnto vs the vnſtaied and changing mutabilitie of Fortune, and her ſudain & moſt ſwift departure from thoſe whom euen now ſhe fauoured & highly aduanced: or that it ſignifies, that ſhe is alwaies flying from deſtiny, ſeeking all meanes to auoid her cõpany, for that indeed theſe two can neuer accord or agree together; for ſo much as where Deſtiny ſets hir foot, Fortune is there as it were inchanted & coniured, as hauing no power, efficacie, or vertue. And thus much ſhal ſuffice for the depicturances & deſcriptions, with the ſeuerall explications adioined, which are read in autenticke writers to bee made and deuiſed by the Auncients of this their goddeſſe Fortune. 198

Venus.

BEfore it bee diſcended to the deſcriptions of the images & ſtatues dedicated vnto this goddes Venus, it ſhall not be impertinent ſomwhat to touch the ſeuerall natures & conditions vnderſtood & ſignified by her, as being a furtherance & light to conceiue the reaſons why ſo many diuers ſtatues & pictures were ſo diuerſly faſhioned & compoſed of her. Accordingtherfore to the opinion of the Poets, Venus was taken to be the goddeſſe of wantonnes & amorous delights, as that ſhe inſpired into the minds of men, libidinous deſires, and luſtfull appetites, & with whoſe power & aſſiſtance they attained the effect of their loſe concupiſcence: whervpõ alſo they entermed her the mother of loue, becauſe that without a certaine loue & ſimpathie of affections, thoſe deſires are ſildome accompliſhed. And vnto hir they aſcribe the care and charge of

marriages and holie wedlockes, of which likewise it is written, that Himeneus & Iuno are the protectors & rulers. But according to the works of nature, which vnder this name, are indeed diuersly vnderstood, Venus doth signifie that secret & hiddē vertue by which all creatures whatsoeuer are drawne with association, effectuating thereby the art of generation: whervpon Macrobius. *Macrobius* saith, that from Venus is brought the desire and humor of carnall lusts and voluptuousnes, which afterward taking root more deeply, conduceth vnto a true accomplishment therof. Some that haue written of these naturall causes, haue affirmed, that Venus, Iuno, Luna, & Proserpina haue ben al one, retaining only different names and titles, in that many effects and issues proceeding from them, haue ben diuers and seuerall. But leauing these opinions, let vs now enter into the Images & Pictures made and composed of her.

It is written with *Philo* (an Hebrew author of great antiquitie) that this Venus was born and ingendred of the froth of the sea, taking force and vertue of the priuities of Celum, which his son Saturn cut off & threw down therin: and her statue is framed in the shape of a most beautiful and amorous yong woman, which seemed also to stand vpright in the midst of a huge shell of a fish, which was drawn by two other most vgly & Ouid. strāge fishes, (as *Ouid* at large noteth it) who also saith, that vnto her was consecrated the Island of Ciprus, & especially in it the city of Paphos, standing by the sea side, for that she was seen and discouered vpon hir first apparance out of the sea, to go on land on that part of the country: by reason wherof, the people therabouts adore and worship hir with great zeale & veneration,

and

and erected and dedicated vnto her a moſt rich and ſtately temple very gorgeous and coſtly. 200

Pauſanias ſaith, that Venus is drawne in a coach through the airie paſſages, with two white Doues (as *Apuleius* alſo affirmeth) being birds of all others moſt agreeable and pleaſing vnto her, & are called the birds of Venus: for it is written indeed, that they are moſt abundantly inclined to procreation, & that almoſt at all times of the year, they ingender, increaſe, and bring forth their young, of whome it is obſerued, that vpon their firſt aſſocitation and coupling together, they do kiſſe one another, and as it were embrace, and friendly intertain their acquaintance and friendſhip; alluded to the faſhions and cuſtomes of amorous louers, in their firſt ſalutes, and times of daliance. *Eleanus* writeth, that theſe birds are ſo cõſecrated vnto Venus, for that (ſaith he) it is read, that on a certain mountain of Sicilia, called Erice, were kept and obſerued certain daies as holy daies and times of paſtime and diſport, the which the Sicilians tearmes The daies of paſſage; inſomuch (as the Indians report) that Venus paſſed and took hir iorney in thoſe daies from thence into Libia, at which time not one doue was ſeene to remain behind in the country, as attending & accompanying the goddeſſe in hir voiage, which being performed and ended, they al returned and came back again vnto their old haunts and accuſtomed places as before: whervpon after that, certain ſolemnities and rites were on that mountaine kept and celebrated. Eleanus.

Horace and *Virgil* affirme, that the chariot of Venus is drawn by two white Swans, wherof *Statius* alſo maketh mention, ſaying, that thoſe kind of birds are moſt

mild, innocent, and harmeleſſe and therfore giuen vnto Venus: or that their harmonious & pleaſant notes, which they ſing a litle before the approch of death, are compared to the amorous & delightful diſcourſes and conferences of louers, which commonly afterward proue & turn into ſorrow, miſery, or death. With the Grecians the image & picture of this goddeſſe was ſet forth naked & without cloths, as Praxitiles alſo an excellent ingrauer in the Iſland of Guidos compoſed it: meaning therby, that al venerous & licentious people are by ſuch their inordinat luſt, like beaſts, depriued of ſence, & left as it were naked and deſpoiled of reaſon and the cloths & garments of vnderſtanding; & oftentimes alſo ſtripped and waſted of their priſtine & former riches, and goods. And this picture there framed in that Iſle of Guidos, was wrought and cut out by the ſame Praxitiles with ſuch exquiſit art & deepe-knowledged skil, that the deſire of the veiw and ſight therof drew and allured many paſſengers and voiagers by ſea to ſaile to Ciprus to ſatisfie their eies of what their eares ſo highly had heard commended.

The ancients vſed to dedicat vnto this goddeſſe many plants & flowers, among the which, ſpecially were the roſes, whoſe fragrant and ſweet odor is reſembled vnto the pleaſing delights & outward faire ſhews and colours of loue, & in that they are of that bluſhing and rubicund colour, and that they can hardly bee pluckt without their pricks, and moleſting mens fingers: they are likened vnto luxurious people, & ſuch as giue theſelues ouer to the vnbridled affections of carnality, for that ſuch vnlawful & foule deſires are ſildome effectuated without ſhame & bluſhing, & that there accompanieth

panieth and conioineth with them, dolors, afflictions, paines, greefes, horrors, and a polluted conſcience, or els they are ſo compared, for that the color & delicat hue of theſe roſes is ſoon faded, periſhed, & decaied, as the beuties of women, as alſo the delights & pleaſures therof ſudainly fall away and are conſumed. But concerning theſe roſes, the Poets do inuēt, that at the firſt they were of a milke white colour, & grew verie pale and diſcoloured: vntil Venus on a certain time hauing intelligence that Mars (for ſome iealouſie conceaued) had complotted & determined a deuiſe to haue murdered her ſweethart Adonis, and ſhe in great haſt and rage running to preuent & diſanull the intended miſcheef, greeuouſly prickt hir foot on the ſtalks of theſe flowers, of which wound (ſending forth abundance of bloud) they were preſently turned into that freſh colour which now at this time they do retaine.

It is read with *Pauſanias*, that Marcellus erected and dedicated a moſt ſumptuous temple vntō this goddes Venus: which he cauſed to be built two miles off from Rome, that thoſe kind of humors & wanton pleaſures ought to bee remoted a farre off from the minds and thoughts of all chaſt virgines of Rome. Pauſanias.

Lactantius writeth, that the Lacedemonians framed & compoſed the Image of Venus all armed like a warrior, holding in one hand a ſpeare, and in the other a ſhield or target, which depicturance they deuiſed in regard of a certain ouerthrow which the women of that cōūtry gaue vnto their enemy the people of Meſſenia, and with ſucceſſe they ſuppoſed to haue proceeded from the power and aſſiſtance of Venus, as inſpiring into thoſe womans hearts manly courages, ſtoutneſſe, Lactantius.

nesse, and resolutions. In memory whereof they alwaies afterward reputed Venus to be of most forcible power and mightinesse in armes, and after that beleefe reuerenced, adored, and worshipped hir. Concerning which depicturance and setting forth of the statue of Venus, *Ausonius* in a certain Epigram made by him to that purpose, saith, that Pallas was most wonderfully incenst, and mightily stomacked such description set out in that maner, and that she presently fel into great contention and quarrell with Venus, for allowing it so to be done, that she of her self any way should seem therby to take vpon her any martiall performances or exploits, derogating and detracting from her honor, dignity, and worthinesse. In which Epigram also *Ausonius* declareth how prowdly and gallantly Venus answered her thereunto: as that she wondered and stood amased how Pallas durst now be so rash, bold & ouerhardie, as to accuse or braue her therein, considering that she stood then all armed, and had much more aduantage against her, than she had vpon the mountain Ida, wherein likewise by the verdict of Paris, she vtterly then confounded and ouerthrew her mightinesse, and made hir depart away ashamed, angry and discontented. All which argumentation & striuing controuersies, the same authour most exquisitely there hath set down and depainted. And thus far only in this treatise shal be progressed, as not aduenturing to displease the modest in capitulating such ouer wanton and too lascious expositions and meanings which the Auncients made and vnderstood of the natures, qualities, properties, and conditions, of this their goddesse Venus.

Ausonius.

FINIS.